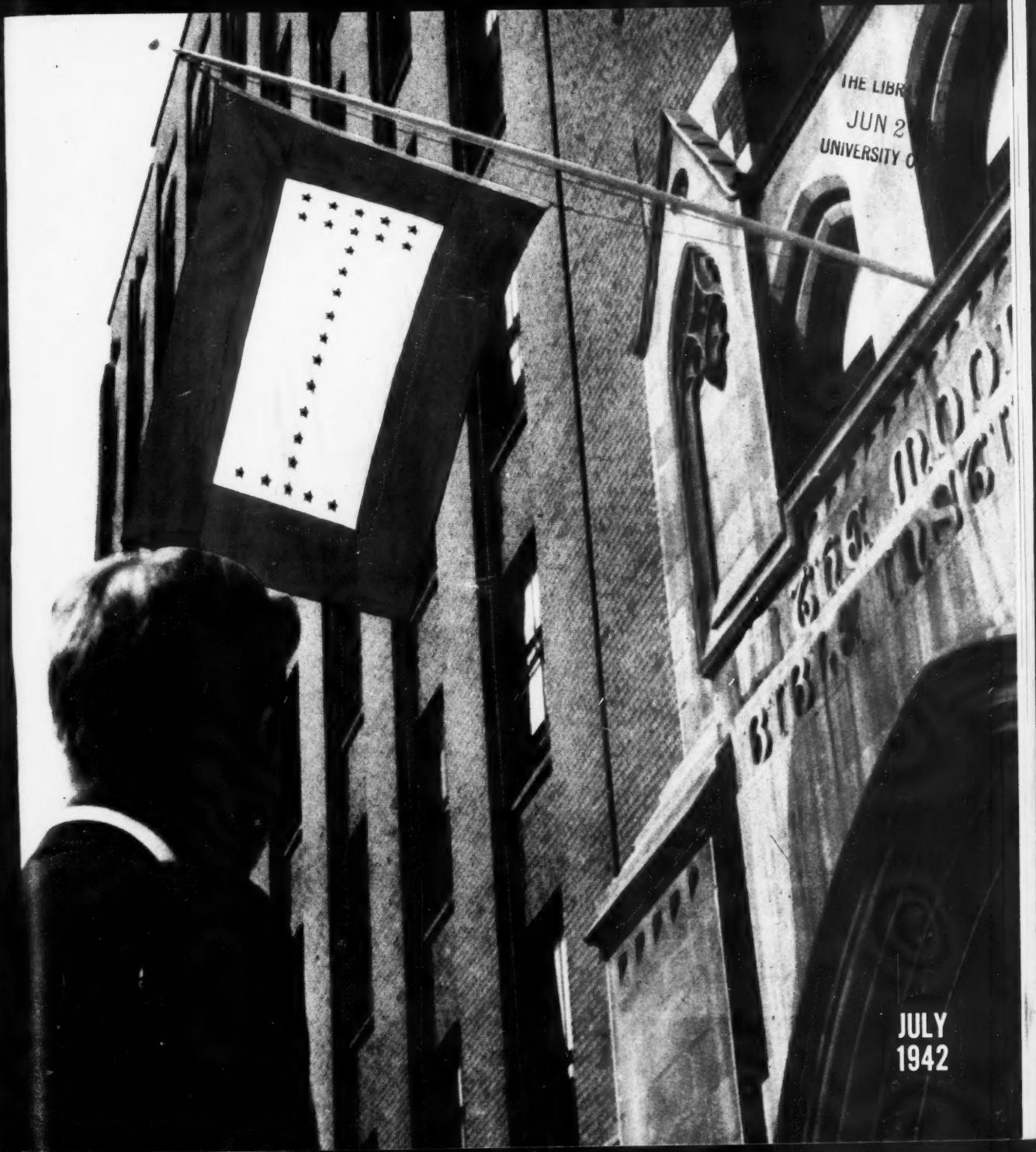


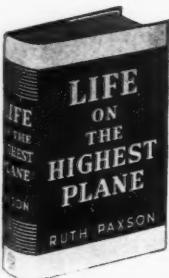
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MONTHLY



# For Summer Reading

## BOOKS TO BUILD YOUR SPIRITUAL LIFE

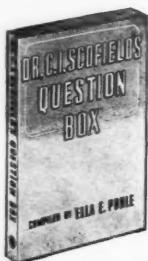


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# Moody

MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. XLII

JULY, 1942

No. 11

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July, 1942

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# Editorial Notes . . . —

Would it sound strange to say that a man might be a patriot and yet be at work for the destruction of our country?

I refer now to those who mean well, as far as America is concerned, but who appear to deliberately attempt to line up America against God. It would be terrible indeed if God were forced to fight with our enemies. The reading of the Old Testament shows how more than once God used the less righteous as the means of administering judgment upon the more righteous. More shall be required of those to whom more has been given. Evidently this principle operates in realms national as well as personal.

A Texas minister told us recently that in arranging a time for a ship launching in a certain Texas coastal city, the time set was Easter Sunday at 11:00 o'clock. Just think of the audacity in a land called Christian, of taking the general hour of church service on Easter Sunday as the hour for the launching of ships!

This story does not furnish an excuse for an attack on Washington. It is not at all likely our governmental authorities had anything to do with setting such a date. We would expect such a matter to be in the hands of the shipbuilder. But think of the effrontery or the ignorance evident in such a deed. We wonder if it were a deliberate anti-christian act. It would be strange indeed if the non-church attendance and indifference of some individual should produce something which looks much like an act of national defiance of God. If this is true—and we have every reason to believe the minister who told us the incident firsthand—we should take to our knees in humiliation and repentance, and should take to our feet in the determination that so far as it is in our power, Christ will never again be insulted in our America.

## V

Some people are taking the war seriously. Some are treating it as a game. Others are looking for a place of profit out of it.

To Win the War It is amazing how lightly some speak of the war. A few bombs are dropped on Japan, and "it will be soon over" is their expressed verdict. We have lost everywhere, but a hit and run bombing clears it all up, according to their jolly thinking. Wouldn't it be nice if the Japanese were that easily convinced?

This war is serious, and threatens to be long. The longer we think it to be, and plan accordingly, the shorter it will actually be. Let's put everything into it, including our prayer.

But we started to write about quite another phase. Have you noticed how many types of business link the war to their interest. "Buy Bonds" shriek the beer signs. Sure! And to do it right, buy bonds instead of beer. Both the nation and you will be better off.

We saw an amusing war-business identification the other day. It was a shop dealing in cosmetics, and a sign in the window said, "Cosmetics Aid Courage," and there were certain amplifications. Perhaps they mean powdering the face is equivalent to facing the powder!

## V

In the early days of this war there was a sudden revival of interest in prophecy. Sincere students sought to do no more

than uncover the main lines of promise concerning the course and end of this age, but others got off on side lines. Some platform men used prophetic themes merely as bait for a curious crowd.

But the sober, serious study of prophecy is always in order, for the God of the Bible is the only one who knows the end from the beginning.

Prophetic interpreters have been wrong at times, but not nearly as wrong as those who deny the Scriptures and yet themselves foretell the future. After all, those who thirty years ago said, "There never will be another war," must have believed in prophecy, for they believed themselves. And during the other World War those were "prophets," in the sense of forecasting the course of nations, who said it was a war to end war.

Suppose there are some eccentrics in the realm of prophecy. What does that prove? Suppose some sincere enthusiast expressed an opinion made ridiculous by current history. What of it? Scientists have not thrown science on the scrap heap because some theories of other days are now discarded.

Dean Stanley, who certainly did not "go to seed on prophecy," in speaking of the Book of Daniel once said:

"The prophets of the Old Testament in a marked and special manner looked forward into the future. They personated and expressed the hope of Israel and the kingdom of God. Standing on their lofty watchtowers, and looking to the farthest

horizon, they saw events unseen by ordinary men, and spoke of things to come long after the generations they served had passed to the tombs. They were the first in antiquity to perceive that the old East was dead. They celebrated its obsequies in advance of the dissolution they saw to be inevitable. They were the tragic chorus of the awful drama that was unfolding itself in the Eastern world. As kingdom after kingdom passed away, they sang the funeral dirge of each. There can be no question that the Book of Daniel, containing the first mention of the great idea of the succession of the ages and of the growth of empires and races, is the first outline of the philosophy of history."

## V

That stalwart of the faith, and our good friend, Dr. R. S. Beal, of Tucson, Ariz., writes us as follows:

You will be interested to know that at their recent convention in Prescott, Ariz., Baptists by constitutional amendment repudiated all connection with the Federal Council of Churches of Christ in America through the Northern Baptist Convention. In this particular, we are out of fellowship with the Northern Baptist Convention. The action will govern the state board in its administration and the executive secretary. The thing was done by unanimous vote and without a dissenting voice. We are hoping that other state conventions will do likewise. We felt it was a history-making action and a step in the right direction.

"Arizona Baptists refuse any longer to be embarrassed by the Federal Council in its endorsement of socialistic, communistic, pacifistic, and modernistic trends. Give this as wide publicity as you can. God bless you and lead you."

Well, here is the publicity. We present this to our more than fifty thousand subscribers and call it good news. A friend from Oregon says the Oregon Baptist Convention has taken similar action. Let the good work go on. It is too late in the day for the Christian Church to consent to the leadership of those who have brought in and fostered trends which are "socialistic, communistic, pacifistic, and modernistic."

## V

Someone has said (or should have said), "Delayed obedience is disobedience." There is an immediacy about

### Instant Obedience

obedience that will not brook postponement. No doubt we could define laziness as postponed action. The lazy man doesn't refuse to do, he merely puts off doing.

There is an interesting statement of Paul's in Galatians 1:16. Reciting his own experience of God's grace, and repeating God's command at that time, he says, "Immediately I conferred not with flesh and blood." There is something almost contradictory about that sentence. When you hear the word "immediately" you expect him to say, "Immediately I talked it over with relatives and friends." But he actually says, "Immediately I did nothing of the sort." God commanded. Paul must obey—today.

### V

Summer, midsummer, early fall, and on and on go the seasons. This sounds like the soliloquy of old age, for the older one becomes the shorter seems the years and the more frequent the seasons.

The Bible recognizes the seasonableness of certain things: "There is a time for everything." There is a time for sowing, and a time for reaping.

However, there is an exhortation without season, though not without reason. "Be instant in season, out of season" (II Tim. 4:2). It is in connection with the ministry of the Word. The whole passage is so important we would reproduce it here:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

This passage recognizes all the problems of gospel ministry in such an age, but emphasizes our duty. We must keep on. Sow the good seed of the Word. Preach and teach. Expect men to be converted to Christ. What else can "do the work of an evangelist" mean? We haven't anything to do with the darkness of the age, but we have a lot to do with swinging the lamp of truth.

### V

In keeping with the times, the MONTHLY has decided with this issue to start a department planned especially for our men in the service. To

A New Department make room for this we have discontinued, at least temporarily, the Youth Page, formerly edited by Elizabeth Andrews Houghton (Mrs. Will H.). With the MOODY MONTHLY now going

to more than 2,000 reading rooms in army camps and naval and marine training stations, our readers will understand the importance of having something of special interest to the men of the armed forces. You will find the first appearance of this department on page 644 of this issue.

We repeat our special offer of some months back. If you will send us a dollar and the name of some boy in the service, we will mail him the MOODY MONTHLY for a year, and will change the address as often as necessary. Further than that, if any chaplain will tell us of reading rooms not now receiving the MONTHLY it will be sent to them.

### V

The passing years bring many changes, and we are sorry for the necessity of reporting that Dr. Grant Stroh, because of

### The New Dean

Culbertson, D.D., of the New York and Philadelphia Synod of the Reformed Episcopal Church, has accepted its invitation to become dean of the Educational Division, and will (D.V.) assume the responsibilities of that office September 1.

Bishop Culbertson is known all over the East as one of the strong young men of orthodoxy, with a good background of training and experience—experience as teacher as well as pastor, preacher, and executive. He is especially equipped for the responsibilities of this office. Now in his middle thirties, he should have in the providence of God great usefulness in this new field of service. We are certain he would covet the prayers of all Christian friends.

We cannot close this editorial without grateful reference to the present acting dean, Dr. P. B. Fitzwater. He assumed these responsibilities on the promise that they were temporary. We are glad to say that after September he continues as a respected and much loved teacher, as well as director of the Pastors Course.

### V

One of the air lines, in presenting commercial flying as a timesaver, calls attention to the

The Use of Time great change in transportation speed in just a few years. At the time of the other World War it took over 80 hours to travel from Los Angeles to New York. Now by plane the same journey is made in 15½ hours. It took 20 hours from New York to Chicago, but during this war that trip is made in 3 hours and 55 minutes.

Of course, the time saved can be wasted. Modern devices give you more time, but that time can be a curse rather than a blessing.

One of the best uses for your spare time is Bible study. If shortage of tires and gas makes it necessary to stay at home this summer, why not invest that extra time in soul cultivation? If you find definite study difficult without encouragement, we suggest that you take a correspondence course from the Moody Bible Institute.

Some one reading this could render a real service to a group of friends—perhaps to a group of young people in your church. Organize a Bible study class in your home and invite your neighbors. Transit complexities are going to give lots of folk more time at home. This is your opportunity for Christ.

### V

These are days of stress and trial for missionaries. Many of them are in war-torn countries. The encouraging and inspiring messages of the

Remember the Missionaries MONTHLY are more needed than ever. A special fund makes possible sending the (Continued on page 652)

Moody Monthly

# This Critical Hour\*

"One of the dangers of the present time is the paralysis of compassion."



ONE DOES NOT have to be a photographer of sordid spots to say that we have come upon bewildering times—when nations have tobogganed into chaos; when there is much gratitude for America, yet subtle infiltration of ideas which, if they found wide acceptance, would sound the death knell of liberty.

Everywhere we look in this world today we are faced by upheaval, war, revolution, and failure. The human race is bankrupt. Monarchy and republicanism, dictatorship and democracy, have failed. We are faced by bankruptcy—national, international, economic. This is a day of daring defiance; when by a supercilious pose, when by an attitude of intellectual superiority, when by a critical and skeptical attitude toward the supernatural, there has been the substitution of outworn, man-made philosophies, and pseudo science for the living Word of God's revelation—a parroting of the

\*This message was delivered at the annual Founder's Week Conference, Chicago. Dr. Lee is pastor of Bellevue Baptist Church, Memphis, Tenn.

Galloway Photo

skepticism of freethinkers. Today there is unreasonable devotion to sensual satisfactions, insane scrambles after gain, unmitigated villainies of multitudes of men and the unblushing vulgarities of multitudes of women abound—along with an undisciplined liberalism that goes nowhere so fast it arrives out of breath.

The Bible is summoned to appear at the bar of human reason. Spiritual mercury falls low. Black snow falls. Faith's wings are clipped by reason's scissors. There is the administration of laughing gas for painless extraction of sin. Philistines of transcendent cleverness submit the warm wonder of Christianity to cool and merciless analysis. Evils that would

lead our greatest graces to the grave and leave no copy, abound. Many fat deformities ask us to substitute for Christianity's vital bread a chunk of cloud bank buttered with the night wind. This is a day of invertebrate theology, of jellyfish morality, of India-rubber convictions, of seesaw religion, of somersault philosophy. There are spiritual latitudes as wide as the Sahara Desert, and correspondingly dry.

Civilization seems to be undergoing the

**By Rev. Robert G. Lee, D.D., LL.D., Litt.D.**

July, 1942



Washington Monument from the Lincoln Memorial. The dome of the United States Capitol Building is seen in the background.



frightful processes of self-burial. We are in danger of handing down our blood-bequeathed legacies reduced in quality and in quantity. For Moloch, the spirit of unjust power, and Belial, the spirit of unholy pleasure, and Mammon, the spirit of unrighteous gain, are present in full force to corrupt and debase. In this critical hour there is the tendency to idolize science so that thousands of people undertake to interpret everything in terms of natural phenomena—reducing the supernatural to ignorance.

**B**UT OUR CONSIDERATION should be not to look long and pessimistically at such dark things, but to look to ourselves that we may be men and women doing God's will—weighing sixteen ounces to the pound and measuring thirty-six inches to the yard for God. While black snow is falling, the fever of life's fierce heat burning divine dew off the grass, and with so many epicures in philosophies, with so many feeders of inflamed popular appetite for amusements, with so many dealers in fine-spun metaphysical disquisitions, with so many experts in

speculative cleverness dealing in the airy abstractions of an "up-to-date" gospel, God still asks: "Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?" (Ps. 94:16). May it be ours to say: "I will rise up for you against evildoers. I will stand up for you against the workers of iniquity."

At a time when "as the fishes that are taken in an evil net, as the birds that are caught in the snare; so are the sons of men snared in an evil time" (Eccles. 9:12)—what shall those of us who are positioned as counselors, as watchmen on the walls, say to people in this poor, head-dizzy, heart-saddened, sin-smitten, war-blooded, hate-blackened, hell-bound world?

#### **W**E MUST manifest Christ-like conduct.

We must register the unconquerable purpose to contend by lip and life for truth and right in our own generation. We must manifest the spirit of intense spirituality in any modern Babylon. We must make real the surprise of white

robes in the streets of Sodom. This critical hour furnishes magnificent opportunities for the display of those virtues which made Jesus' life the greatest of mankind. Without those virtues our lives will be like painted fire to the cold, salt water to the thirsty, umbrellas rather than roofs in a storm. If the pure gospel is to be preached, spiritual religion preserved, "the macadamized bigotry of modern Phariseism" pulverized, soul-destroying infidelity smitten with paralysis and death, all the "isms" that need to be "wasisms" uprooted from American soil, the infamous laws which are golden girdles to one class and galling shackles to another repealed, the power of the whiskey ring broken, the Church of the living God cleansed of her defilements and made worthy to be called the "virgin Bride of Christ"—they must be accomplished by men and women who possess the same virtues which Christ illustrated in His conflict with evildoers, when day by day, in the midst of a crooked and perverse generation, He wore the white flower of a blameless life.

Living the Christlike life, we must abhor that which is evil and cleave to that which is good. We must be "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:10, 11).

Men and women must have the spirit of Christ. Give people this spirit of Christ, and they will follow in His train, clothe themselves in vigorous realities, reach forth to larger ambition, have no passive acquiescence in small achievements, possess no careless indifference to great stretches of the unattained, roll no marbles when mountains should be removed, paddle not in the surf's edge when God calls for a launching out into the deep.

Though the spheres in which, as Christians, we must serve are painfully forbidding, starkly irreligious, defiantly impious, let us be faithful as Joseph was in the house of Pharaoh, as Obadiah in the court of Ahab, as Daniel in the palace of Babylon, as Elijah, God's prophet of fire, in an apostate age. Milton sings of Moloch:

"Nor content with such  
Audacious neighborhood, the moist  
heart  
Of Solomon he led by fraud to build  
His temple right against the temple of  
God."

Be it ours to reverse this process, and build the temple of God right against the idol shrine wherever it may be found—bringing our knowledge, influence and talents to bear boldly and directly upon all that is evil—overcoming evil with good.

#### **W**E NEED A Christlike character manifesting itself in compassion.

Jesus, seeing the multitudes misled and unled, was filled with compassion. One of the dangers of the present time is the paralysis of compassion. We get so used

(Continued on page 671)

Moody Monthly

The Capitol Building at night.

Gendreau Photo





Washington and Lee University, Lexington, Va.

Robert E. Lee  
"Stonewall" Jackson

# Our Lord and a Soldier

By

Erling C. Olsen

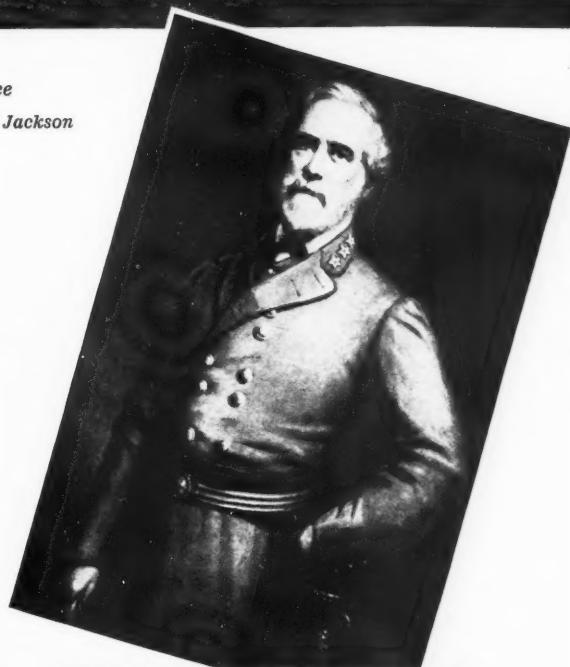
ONE OF THE highest commendations our Lord ever paid a man was given to a Roman army officer. The officer was a centurion, a title usually applied to one who was a captain of one hundred infantrymen. The centurions mentioned in the New Testament were sterling characters. We meet with one at the beginning of our Lord's ministry; with another at the cross, who, incidentally, confessed that Jesus of Nazareth was the Son of God at the very hour of His death; whereas a third, whose name was Cornelius, was the first Gentile to hear the gospel from the lips of a Jewish apostle. Cornelius was such an exemplary character that heaven took note of him. A fourth, named Julius, had the custody of Paul on his voyage to Rome, on which trip he treated the apostle courteously. All four were Romans.

WE ARE IN the grip of another World War. What our Lord Jesus said about a Roman army officer is therefore timely and worthy of our consideration. We should observe that it contains a distinct message to our armed forces of today. But first, let us examine the background of this incident. Our Lord had finished the Sermon on the Mount, His first major dis-

course. He had said some startling things. What He gave was the Magna Charta of His kingdom. Coming down from the mountain, He entered into Capernaum. In that city lived a Roman army officer whose slave was sick, nigh unto death. Luke tells us that this slave was dear unto the captain. He was not left to suffer in the barracks, for the captain ministered to him in his own home.

There is an impression prevalent that military officers are usually a hard lot, but this man was an affectionate person. His tenderness went out to even a servant. The treatment accorded the slave reminds us of the Negro coachman and house-servant in the Lee family named Nat. After the death of Ann Carter Lee, Robert E. Lee took Nat with him on one of his assignments near Savannah, and there attended him as one would a sick child.

WHEN THE centurion heard of Jesus, he sent for the elders of the Jews so that they





might beseech Jesus that He would come and heal the servant. These rulers approached our Lord; in fact, lost no time in doing so. They besought Him instantly. They said of the Roman captain "that he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue" (Luke 7:4, 5). Here was a Roman soldier, brought up a heathen, stationed in Palestine, probably converted to faith in the living God; and if so, he demonstrated his conversion by building a synagogue in Capernaum, and then presenting it to the Jews.

When Jesus heard of it, He went with them. "And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Note the word also in this record. It evidences that the Roman soldier recognized in our Lord a man having authority.

Now observe the divine record of the reaction in the mind of Jesus. We read that "when Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel."

On one other occasion in the public ministry of Jesus the word *marveled* is used, but on that occasion He marveled at the unbelief of the people. Here He marveled at the faith of a Roman army officer. He spoke the word, "and they that were sent, returning to the house, found the servant whole that had been sick."

That was the setting which provided the citation of faith. We leave it now to

apply its principles and teaching to our armed forces.

**A**N ATTEMPT appears to be under way, at least it has been given much publicity, to discourage efforts that have for their primary purpose the salvation of the soldier's soul. Only recently, a retired army officer made an address in New York, in the course of which he took the position that morale in an army is more vital than morals. In fact, he used very strong language to express his views. The *New York Herald Tribune* quotes him as saying: "The army is supposed to fight. Leave the morale to the army and to h— with morals. They [meaning religious workers] want to keep the young soldier from women and liquor. That's what he needs."

I am not a military man, but I have the backing of some of the most distinguished soldiers of all time on this subject of the importance of morals in an army; indeed, of the need to minister to the spiritual welfare of men under arms. It might prove beneficial to those of contrary mind were they to take a trip down Wall Street to examine a familiar sight that I invariably behold every morning on the way to my office. I refer to the plaque displayed on the old Subtreasury Building at the corner of Wall and Nassau Streets, depicting the Father of our Country on his knees before God at Valley Forge. And, Washington was no novice on the subject of morale! I seriously question the implication that the morale of an army can be sustained by flaunting the laws of God and of decency.

To you in our armed forces who profess faith in the Lord Jesus Christ, may I suggest that you have a glorious opportunity. You also have tremendous obligation resting upon your shoulders. Walk as a Christian ought to walk, whether you are in an army camp, or on the battlefield, or aboard ship.

at the time), having returned from the West to his home at Arlington, after an engineering inspection trip on the Ohio, Mississippi, and Missouri rivers, Lee took a walk with his first-born son Custis. The little lad was about eight at the time. They trekked through the snowy streets. "When they had ploughed along together awhile," the little shaver dropped behind his daddy. After a few minutes, Lee turned about and "found that his little boy was behind him, imitating his every move and walking in the tracks that the father had made in the snow." That incident left an indelible impression on the mind of the man who, together with "Stonewall" Jackson, planned and successfully executed at Chancellorsville (May 1, 2, 1863) what Major General Sir Frederick (Barton) Maurice of the Imperial General Staff called "one of the boldest strokes in the history of war." Long after that trek in the snow, Lee wrote to a friend and told him: "When I saw this, I said to myself, 'It behoves me to walk very straight when this little fellow is already following in my tracks.'"

Lee was an honor student in his cadet days at West Point and, as all know, later became superintendent of the academy. It was his good fortune to enter as a cadet when Charles P. McIlvaine became chaplain at the post. McIlvaine, who was only twenty-six at the time, was a powerfully built man, but he was also a godly man. Douglas Freeman, who has produced the finest life of Lee, writing of Chaplain McIlvaine said: "Cadets who came to hear him, in the expectation of nodding or reading during his sermon, were entranced by his oratory and enthralled by his earnestness, even though his sermons sometimes consumed two hours." McIlvaine was a man of prayer and a man of faith. He later resigned his post to become rector of St. Ann's Church in Brooklyn.

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HERE ARE SOME shallow-brained people who assume that because a man makes a profession of faith in the Lord Jesus Christ and takes a definite position in separation from everything that might mar his testimony for Christ, such devotion is indicative of a pussy-footer—indeed, such a one is sometimes called "a sissy." But no one could ever charge General Robert E. Lee with being anything but a heroic character in every circumstance. Yet Lee was a man who abstained from liquor, swearing, and gambling. Faith in Christ does not make a man a mollycoddle. The history of the martyrs demonstrates that fact. And, when the history of this war is finally written, it will record a high place to a lone man in Germany who heroically and steadfastly has stood against the godless tyranny of the Nazis—Pastor Niemoeller.

We do not mean for a Christian to be a soldier he must necessarily be hard. When Lee was engaged in the Mexican war and every general under whom he worked commended him highly in their official reports, he met his friend Joe Johnston, another American army officer, whom he found in the throes of bitter

Mr. Olsen



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sorrow over the loss of his nephew who had fallen in battle beside his gun the night before. In the midst of battle wherein Lee never flinched under any fire, Lee "held out his hand" to his comrade "and burst into tears at the sight of his friend's grief."

Later, after the Civil War, Lee became president of Washington University at Lexington, Va., now Washington and Lee University. Lee was a man of prayer and a man of faith. He was a Bible reader. He also had the saving grace of humor, which he used with rare skill. General Pendleton, who was his chief of artillery in the Civil War, later became the rector of the Episcopal church in Lexington. He complained that the students of that denomination were attending the Presbyterian church where Dr. Pratt was the eloquent minister. Lee knew "his boys," however. He was aware that Dr. Pratt had a very charming daughter by the name of Grace. When his "old gunner" complained, Lee comforted him by saying: "I rather think that the attraction is not so much Dr. Pratt's eloquence, as it is Dr. Pratt's Grace."

**T**HE MAN WHO had the career of a brilliant soldier behind him had one burning passion for the boys placed under his care at the university. On one occasion he said: "If I could only know that all the young men at the college were good Christians, I should have nothing more to desire. I dread the thought of any student going away from the college without becoming a sincere Christian."

Sir, you who are in our armed forces, I assure you that some of the most illustrious soldiers that our nation reveres, and some of the most distinguished generals and admirals of all time, were Christians. You therefore follow in the steps of mighty men if, in camp, or on the battlefield, or on the ocean, you make it your business at all hazards to be faithful to the Saviour who died that you might be saved. It is not enough that our soldiers be men of physical stamina and possess a passion for country—they must be men of moral courage and spiritual devotion. It is an honor to have a superior officer cite you for bravery and devotion to your country. It is a greater honor to have the Lord Jesus speak about you as He spoke about the Roman army officer.

**O**NE OF THE choice though short friendships of my life was with the late Bishop J. Taylor Smith. For twenty-four years he was the chaplain general of the British forces, including the period of the last World War. He had on his breast many decorations for bravery and for devotion to his country. During the World War, Bishop Taylor Smith had the burden of the spiritual welfare of the British forces upon his soul. When he interviewed a prospective chaplain for the forces, he would invariably ask the man one searching question. On the answer

to that question the Bishop would determine his fitness as a chaplain. The question was this: "Sir, what would you say to a man who was fatally wounded, but conscious, and had only ten minutes to live?" If the prospective chaplain gave no evidence of ability to lead that soldier or sailor to Jesus Christ, he was rejected as a chaplain.

My esteemed friend Talbot Hindley, a Cambridge man and a Church of England clergyman, who is now an Episcopal rector on Long Island, was a chaplain in the last World War. When he returned home from France, a bishop said to him: "The old ark theory is played out; preach to men the gospel of a great adventure and they will leap to it." My friend did leap to it and told the ecclesiastic that the ark theory was not played out, but played with, and that during the days just before the Somme battle, he had men every day coming to him in his dugout to find the way into the ark. Ministers have preached "the great adventure," but I wonder what some of those boys who heard them are going to say to them at the judgment seat of God. It is an honor for a man to give his life for his country, it is the call of a soldier's life. The Japanese may prod their soldiers to fanaticism by assuring them that a man dying on the battlefield has a fully paid, first-class ticket to heaven, but we know he needs more than that. There is only one thing that will get a man across the threshold of heaven, and that is faith in the Lord Jesus Christ.

**T**HE OTHER NIGHT I was reading a volume of Carl Sandburg's *Life of Abraham Lincoln, "The War Years,"* when I came across a paragraph devoted to Thomas Jonathan Jackson, the man who was nicknamed "Stonewall" Jackson, the right-hand man of General Lee, and whom all Americans and, indeed, military men all over the globe recognize as an outstanding tactician. We have already referred to the battle of Chancellorsville, which "Stonewall" Jackson executed so bravely. His maneuvers in that battle are still studied by every cadet at West Point and, I am told, no British army officer can merit an advance until he has mastered Jackson's tactics. Indeed, there are those who believe that the blitzkrieg tactics of the German army are an adaptation of Jackson's maneuvers at Chancellorsville, though Jackson, of course, did not possess the implements of modern warfare. He was a superb soldier.

As an orphan boy, Jackson managed to get into West Point, and later became professor of Natural Philosophy and Artillery Tactics in the Virginia Military Institute at Lexington, Va. Sandburg describes this unique Civil War character, who many believe was even a greater soldier than Lee, as "tall, raw-boned, with big hands, and a peculiar stride." He would often "walk alone, and raise his right hand high over his head and let it down; he was either praying or easing himself physically—the onlookers could not tell which." That quiet, lovable, but indomitable gentleman who died on the

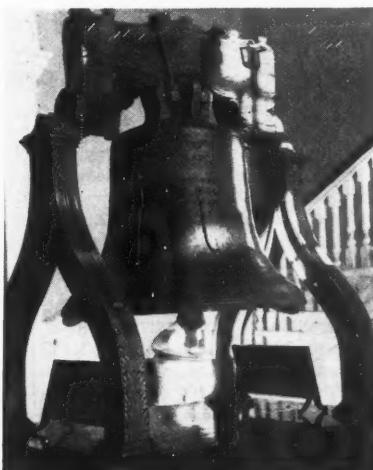
field of battle through an accident by his own men, was a lover of many books, but he had "two favorites, which he always carried in his mess kit—the Bible, and a volume of Napoleon's maxims on war."

**S**I, SOLDIER, SAILOR, OR MARINE, you could have no better equipment today. This book, the Bible, is God's Word. You will find it a comfort in an hour of distress. It will bring back fond memories to you, if perchance you were honored by having a godly mother or a godly father, or both. I believe from the bottom of my heart and with all the powers of my being, that the American soldier needs to be equipped with the Bible as much as with a bayonet. He needs to be morally and spiritually strong, as well as energized by an indomitable morale.

Let me now give an incident which happened to a private. The clerk of a lawyer friend of mine was selected for army service in April, 1941. This clerk is a member of a Holland Reformed church. Often in that church if they do not have a preacher, they have one of the consistory read a sermon by Spurgeon or one of the old divines. When this young man got to camp, he sampled one or two of the churches in the town but did not find the kind of teaching he wanted. One Sunday the boys invited him to town to have a party and do the usual cutting up. He refused, but settled down in his bunk to read the Bible and a printed sermon. The boys good-naturedly started a rough-house to compel him to go to town. But when it was all over, they went and he was left alone in the barracks for his morning devotions. The captain appeared a few moments later, having heard the noise, and asked to see the books he was reading. He asked what had happened, and the young man replied that he had been invited to go to town but had refused to join the other soldiers, seeing it was the Lord's Day, for he preferred to remain behind to read. The captain then said he would see to it that the rest of the men in the barracks would respect

(Continued on page 653)

*The Liberty Bell*



# Can a Man Walk With God Today?

By REV. ROBERT J. BATEMAN\*

**H**OW CAN a man be a Christian today? Is it possible and is it necessary? Men who are sane on every other question may be definitely wrong on this question. The remedy for this condition is found in the invitation of the Lord, "Come, let us reason together."

Just as soon as a man is willing to *reason* he is ready to be saved. If the human mind is given an unfettered opportunity it is always ready to face the facts without prejudice. The devil is busy keeping the minds of otherwise honest and courageous souls closed against the truths of God, especially those pertaining to their own souls. But thanks be to God, there is a hope of freedom. "Ye shall know the truth, and the truth shall make you free" (John 8:32). It is for this serious reason we call your attention to this question, Can a man walk with God today? Will you face this personal issue in earnestness? Remember half-heartedness always means failure. No man should expect to be victorious if he refuses to use his weapons of defense. God has made your defense complete, and your victory sure, provided you face this question in honest search for truth.

**O**UR TEXT is a bit of actual experience of a man who lived in the morning of the world's history. Enoch lived amid a sinful and godless people, yet he was victorious.

*Jesus is a person and you are a person.* You can never be saved through a trust in organizations, ceremonies, or rituals. You must deal with Jesus in person before you can be saved. There must be two interested and alive spirits striving for your salvation—Jesus and you. Since Jesus and you are two persons, some force must bring you together. There is in the human soul a constant cry for a satisfaction which may not be obtained by any-

thing this world has to offer. Jesus has followed you from your cradle until now, seeking to save you. You have fled from Him and done all you could to keep from meeting Him face to face. Too long have many of us neglected to give Jesus a chance at our souls.

**B**EFORE TWO MEN can walk together they have to meet. It's one thing to know about Christ, but it is another thing to know Him. You may know about Jesus and never meet Him. Thousands of souls have heard so much about Him that they feel they have really come to know Him, but this is far from the truth. Many souls go down in these very treacherous seas. The plea here is that you meet Him and know Him for yourself.

When a class was being quizzed as to their favorite translation of the Bible it was found that some liked the King James translation, some the American Revised, etc. When others had spoken, one came up out of deep reverent thinking and said, "I like my mother's version most of all." I think of him as I address this question to you. Your mother told you about Jesus. In many thousands of instances, mothers have led their sons and daughters to meet Jesus as their Lord and Saviour.

Many are "walking life's road with an easy tread." This serious question—meeting Jesus as Lord and Saviour—is being put off into the indefinite future. I think now of a bright college friend. When pressed to come to the meetings where others were being saved, he would say, "No, not now; I shall take that question up later when I am through and settled in my profession." I have wondered many times what became of him. Our paths have never crossed since we parted there. So far as I know that question was never settled favorable to his soul and life. Nothing more serious than this can ever be presented to you. Will you seek Christ as your Saviour? Let your will be completely lost in His will for you.

When that meeting is definitely experienced you will hear Jesus say, "Though

AND Enoch walked with God: and he was not; for God took him.—Genesis 5:24.

your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). Pray just now: "Lord, let nothing keep me from finding my place at Thy feet." You will hear Him speak to your heart and say, "Thy sins are forgiven thee." Then heaven will begin in your soul.

**S**OMEWHERE AMID sinful men Enoch met God. This is a definite experience you will ever remember. You will be able to say with Paul when he met Jesus, "Lord, what will You have me to do?" The joy of that surrender will glow like a sun in the sky of your memory, until you meet Him face to face.

I see a man across my desk in my memory. It was on Monday. He said: "I have slept little since yesterday. Last night in the lobby of the Chisca Hotel, a church service came in over the radio in the lobby. A porter came forward to cut off the program and find another for us. I asked him to please let the program continue. It proved to be the message for me." He was a handsome, well-dressed man. "I do not need any money," he said, "I have only come to tell you of my victory." His large intelligent eyes filled with tears several times as he talked. "One week ago today," he continued, "I stood with a close friend in one of the high office buildings of New York. We were both attempting to find a clue to hope and peace from the despair which engulfed us. He pushed up the large heavy window and stepped upon the window sill and turning to me said, 'Come on, there's nothing else to life but grief. Let's end it all now.' Something seemed to hold me fast to the floor as I reached for him to save him from his fate. My appeal and effort were useless. As he pushed me back he called my name and said, 'Come on, I'm gone.' He was, I never saw even his battered remains again." The man's face lighted up as he went on, "I left New York in two days to go to Florida. I stopped in Memphis to rest and get myself together. Last night I found out why I came here. It was to meet Jesus. I left the lobby after your invitation had been given to people to confess Christ. In my room I surrendered to Him. I am now for the first time in

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STUDYING GOD'S WORD AT FORT CUSTER

my life completely contented in my soul."

This story could be duplicated, in part, in a score of cases of well-to-do people who have crossed the path of influence of this church in these eleven years. I plead with you to seek His blessed face. Turn penitently from your sins. Accept the pardon He longs to give you. Above all things, despite any obstacle, stop everything and meet Jesus now. Now is God's only time, He has no tomorrows. "Today if you will hear his voice, harden not your hearts," is God's appeal.

**I**F TWO PERSONS are to walk together they must be agreed as to the direction they are to take. Did you ever follow a guide? You will recall that the path was one new to you, but you trusted the man with whom you were walking. I recall that a man experienced in iron mining took me through his mine where he had long worked. Every turn was familiar to him. The only light we had was the light on his miner's hat, but I felt perfectly serene because he held my arm and guided my way. I knew that every step of the unseen way to me was perfectly familiar to him. The only satisfying comfort that can come to anyone on life's road is to know he is walking with Jesus.

I saw a mother illustrate this recently. Life had handed her a bitter cup to drink—it meant separation from her heart's cherished loved one. The grief of that scene was changed from a storm to a calm by one sentence which came from her lips: "Jesus must be in this. I cannot see it clearly, but I do trust Him completely. I can go on."

To walk with Jesus takes us through life's everyday paths. He makes no change in the way you go. He only keeps the path turned toward "the open gate." This walk with God is the most progressive life that can be lived on this earth. Remember, walking means progress. Jesus moves through history like a star through the heavens. No man lives a static life who walks with Him. To walk with Jesus opens to us life's most attrac-

Early in the spring of 1941, when Fort Custer was rapidly being populated with selective service men, a group of Christian young men from units of the 5th Infantry Division Artillery, seeking fellowship together, began to meet in the office of the artillery chaplain. After duty hours in the evening, they would gather for prayer and study of the unsearchable riches of God's Word.

These meetings were carried on as often as possible until they were interrupted by maneuvers. After the men returned they met occasionally until February of this year, when they organized a Bible class. This class now meets every week in the 5th Infantry Division Artillery chapel.

Although an instructor is in charge, the class is open for discussion, giving each one the opportunity to express his opinions or views. The class is always opened and closed with prayer, asking that the Holy Spirit may guide in the study of His Word.

The men have resolved that regardless of disruption because of transfer into combat areas or defense areas, as many as are able shall endeavor to meet every Tuesday, wherever they may be.—Clarence F. Golisch, acting division chaplain

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tive tasks. When we walk with Him the most commonplace duty is of eternal significance, because even "a cup of cold water" has an eternal value if it is attached to His name. No life is too small or poor to be lived nobly and gloriously if that one walks with Jesus. I have seen this in the cottage more frequently than in the palace.

**T**HIS WALK with Jesus ends when we reach His home. "Enoch was not, for God took him" (Gen. 5:24). This glorious ending is earth's supreme wonder. "See how these Christians die!" Death to a Christian is not a chore. It is not a time to be timorous and fearful. I welcomed a young soldier as a Christian one morning in Asheville, N.C. He had been a brave, good soldier of the United States, but he was fighting a losing fight with tuberculosis. When he came to the place which he recognized as the final hour he said to his father, who stood by his bed, "Father, I would be willing to have T.B. a hundred times if that were the only way I could come to know Jesus as my Saviour." His father broke down in tears. "Don't do that," said the dying man. "I am victorious through Jesus in my last battle."

Those who face eternity with Jesus are assured now of this victory. Jesus never forsakes us in this walk with God. We are journeying to a place. Heaven is not

a dream, nor an influence in our minds. You live in a place here, and you are going to spend eternity in a place there.

A brother of one of the most prominent ministers of our Southern Baptists was nearing the end in a hospital. All night he had pressed his nurse for an answer to this question, "Where is heaven?" "Wait until morning and I will ask Dr. Bateman to tell you," she replied. When I entered his room early the next morning, weak as he was he remembered to ask me that question. "Can you tell me?" he asked. "Yes, I can," I replied. His beautiful eyes brightened as he waited for my finished reply. "It is where Jesus is," I said; "that is enough for you and me. Just to be with Jesus is all we need to know. He called his preacher brother by name, then his noble father and mother, and finally his lovely wife, all of whom had preceded him. "Then I am satisfied," he said. "I have trusted Jesus a long time, and I know He is still with me and will be always."

**D**ON'T DREAD DEATH if you are a Christian. When you pass through the waters I will be with you, is God's promise. What more can one desire? The logic of a Christian's life is simply and definitely told in our text. The Christian walks with God until he comes to this earthly end, and is not—"for God took him."

# "Ye Shall Not See It"

By

Carl Armerding, D. D.



Dr. Armerding is a Bible expositor and a member of the Extension Staff of the Moody Bible Institute.

HERE WERE many questions put to our Lord when He was here on earth. Some of them were asked merely to entangle Him, if possible, in His talk. Others again were quite sincere in their intent. We like to think that when the Pharisees asked Him concerning the coming of the kingdom of God, that they did so in all sincerity. It was a period of expectancy. Many "thought that the kingdom of God should immediately appear" (Luke 19:11). There were devout souls like Simeon who were "waiting for the consolation of Israel," and still others who "looked for redemption in Israel" (Luke 2:25, 38). So the question as to when the kingdom of God should come was quite a natural one. The Lord did not rebuke the Pharisees for asking Him this question, but replied that "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or, as it has been rendered, "the kingdom of God is in the midst of you" (Luke 17:20, 21).

Immediately following this reply to the Pharisees we note that our Lord turned to His disciples. They were not asking Him any question, but He anticipated the longing of their hearts. "The days will come," said He, "when ye shall desire to see one of the days of the Son of man, and ye shall not see it" (Luke 17:22). That this was to be no passing whim is indicated by the fact that the word for desire is a rather strong one in the original. It might have been rendered *eagerly desire*. And yet they were not to see it. But had He not said elsewhere, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19)? Why then does He say, "Ye shall eagerly desire to see . . . but ye shall not see"? We believe the reason is disclosed as our Lord goes on with His discourse.

First of all He tells them how He Himself is to be in that day. "As the lightning, that lighteth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." How dif-

ferent all of this from the way in which they had learned to know Him! He had spoken of Himself as the One who is meek and lowly in heart, and they had found Him to be just that. But now He says that He is going to be like lightning, which is so often linked with judgment in the Word of God (cf. Ps. 18:14, *et al.*). How strange a role for Him who is described in another psalm as being "fairer than the children of men." So tender and gracious was He when here on earth that even little children loved to be folded in His arms (Mark 10:16). But now He predicts that He is to appear again, not as Saviour but as Judge; His "eyes as a flame of fire," and "His countenance as the sun shineth in his strength" (Rev. 1:14, 16).

THEN, HAVING TOLD His disciples what He is going to be like at that time, He goes on to describe the time itself. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Men went on with their regular pursuits "until the day that Noe entered into the ark, and the flood came, and destroyed them all." No reference is made to the violence and corruption that prevailed in those days. For details of that we have to go back to the Old Testament record. Here the great subject is judgment rather than that which occasioned it.

"Likewise also as it was in the days of Lot." They also followed their regular pursuits, legitimate enough in themselves; and again nothing is said about the awful immorality that prevailed in those days. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." It will be noted that our Lord emphasized only that part of the record which typifies His days as Son of Man. And when we take into account the awful character of those days, we are not surprised He said to His own that even though they were to desire to see one of them, "ye shall not see it." Just what their idea of those days may have been, we are not

told. Perhaps they were thinking of them as days of glory. If so, we can easily understand why they should ardently desire to see even one of them. It would not be natural to ardently desire to see such days as the Lord had just described. But whatever their reason may have been, they were assured that they should not see even one of them. Before those days come, another event will have taken place and they will have shared in it. The blessed hope of the Church is that the Lord is coming again to receive us unto Himself, that where He is there we may be also.

But there are those who claim that was the very thing to which the Lord referred when He said that "the one shall be taken, and the other left" (Matt. 24:40), and that therefore the blessed hope will not be realized until those days have come. The Greek word *airo*, translated *tak* (Matt. 24:39), is different from the word *paralambano*, translated *taken* (v. 40), and therefore they do not refer to the same thing. To strengthen the argument, reference is made to John 14:3, where the Lord used the word *paralambano* when He said, "I will come again, and receive you unto myself." But according to good authority the word *paralambano* not only means to receive, or to take possession of, but also to take by force, to seize forcibly (Liddell and Scott).

In deciding which meaning shall attach to it in any case, we must take into account the context. In Matthew 24 the Lord is answering a threefold question. The concluding part of that question concerns the end of the world, or, according to a better translation, the consummation of the age. Now this expression, the consummation of the age, is peculiar to Matthew's Gospel and occurs just five times there. At its very first occurrence (Matt. 13:39) we are told that it is the harvest when "the tares are gathered and burned in the fire." To this the Lord adds, "So shall it be in the end of this world," or the consummation of the age. "The Son of man shall send forth his

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angels, and they shall gather out of his kingdom all things that offend." "At the end of the world [the consummation of the age] the angels shall come forth, and sever the wicked from among the just" (v. 49). And since *paralambano* may mean to take by force, to seize forcibly, there is nothing strained about the interpretation which makes Matthew 24:40 refer to this event. In the case of the Church, it is the Lord Himself who comes, not His angels. And the procedure will be the exact opposite of what we have here, for instead of the wicked being taken from among the just, it is the saved who will be taken and the wicked left for judgment.

**I**N THE FIRST CHAPTER of the Acts there are four references to the fact that our Lord was taken up to heaven. In three cases out of the four the word *analambano* is used. But in one case (v. 9) the word *epairo* is used. No great knowledge of Greek is required to see that these two words are fundamentally the same as the two words at which we have been looking (Matt. 24:39, 40). And yet they are here used synonymously. Another illustration, similar to this, is found in Matthew 10:38, where the Lord used the word *lambano* when He spoke of *taking* the cross. But in Matthew 16:24, where we have a very similar statement, He used the word *airo*. Other such cases of synonymy might be added, but these will suffice to show that *paralambano* and *airo* may be, and doubtless are, used as synonyms in Matthew 24:39, 40.

In at least one well known translation of the parallel passage (Luke 17:34-36) we find this rendering: "One shall be seized and the other let go." By comparing this with the time-honored Authorized Version we note two differences. That there is sufficient ground for the first we have already shown. But what about the second? The translation "let go" is represented in the original by the word *aphiemi*, which is quite common in the New Testament, and is very frequently translated forgive. According to the lexicon, one of its more common meanings is to let go, set free, especially from an accusation. How beautifully that fits in here scarcely needs pointing out.

**F**INALLY, THE WHOLE thing accords perfectly with the illustrations here used by our Lord. For God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow . . . and delivered just Lot" (II Pet. 2:5-7). It is not difficult to see who they were who were taken or seized, and who were left or let go. Strictly speaking, Noah and Lot, and those who escaped with them, are not types of the Church at all, but rather of those who will go through the Tribulation. Whereas the Church is to be saved *from* it, they "shall be saved out of it" (Jer. 30:7). They are types of those to whom the Lord will say in those days, "Come, my people, enter thou into

thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20, 21). It will be a pouring forth of wrath, justly deserved; but "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9). Therefore we shall be kept, not only from the trial, but from the *hour* of trial, which shall come upon all the world. Before the *time* of it we shall have been caught up to meet the Lord in the air. We "shall not see it." How great is His mercy! Truly ours is a blessed hope! "Wherefore comfort one another with these words" (I Thess. 4:18).

#### UNITED FRONT

If there is one thing more than another required in the Church of God today, it is that we present a united front to the enemy. There is a great need of aggressive unity. Just before the battle of Trafalgar, Nelson inquired of Admiral Collingwood where his captain was, and learned that he and Captain Rotherham were not on good terms with each other. Sending a boat for the captain, he placed the hands of Collingwood and Rotherham together, pointed to the enemy's ships, and earnestly looking them both in the face, he uttered the simple words, "Look, yonder is the enemy." It was enough, disagreements were forgotten, and victory was gained.—By Pickering.



### A Morning Meditation

By Katharine C. Shapleigh

With promise of another sultry day  
The sun looks in my window, rousing me  
From fitful slumber. All the night the heat  
Has blanketed the earth without relief  
Of breeze to stir and lift the heavy air.  
I draw the shade and close my eyes again,  
And when I wake it is to the glad tune,  
The welcome music of the pattering rain.  
All nature seems to voice her thankfulness  
Through gently fluttering leaves and song of birds.  
Song sparrow, robin, wren—I hear them all  
Rejoicing in refreshment and relief  
As still the rain falls on the thirsty earth.

Great Giver of the sunshine and the rain,  
So let Thy showers of blessing fall today  
On thirsty souls wherever they may be.  
Let hope revive, with courage, born of hope  
And confidence in Thee, the mighty God.  
May songs of glad thanksgiving rise today  
Because of answered prayer, and even when  
The answer tarries and the heat is fierce  
And no deliverance comes, reveal Thyself  
In hour of battle as a refuge sure,  
A present help in trouble. Let Thy peace,  
Which passes understanding, keep the minds  
And hearts of Thy dear children through the heat  
And thirst of this new day. Get glory, Lord,  
To Thy great name through those who in the fires  
Of tribulation put their trust in Thee.  
As Thou didst bring Thine own beloved Son  
Through death to resurrection, and as He  
Who came to do Thy perfect, holy will  
Was ever conscious of Thy presence—save  
In that one moment, darkest ever known,  
When Thou didst turn Thy holy face away  
From Him made sin for us—so may Thy love  
Be manifested to the trembling hearts  
Of suffering saints, and let them find Thy grace,  
The promised grace of Christ, sufficient still  
For all their need. The sun breaks out again,  
But now a gentle breeze tempers its heat.  
Whoso is wise and will observe these things  
Shall understand the lovingkindness of  
Our gracious God!



United States Bomber



Residents of Paris, fearing air raids, leave the city for country towns.

# LOOK UP, and Go On!

By Rev. Roy L. Laurin

Director of the Family Bible Hour  
Broadcast, Station KMPC,  
Los Angeles, Calif.

WE HAVE a common expression "thumbs up," to which we have given the slogan of carrying on and never quitting. But "looking up" bears a special significance to Christians. It concerns faith and vision. It denotes a place of strength and a goal of hope. It is more than a dogged determination to keep on. It is an expression of faith and a recognition of God's place in our lives.

Here are a few "look up" Scriptures:

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Ps. 5:3).

"They looked unto him, and were lightened [radiant]: and their faces were not ashamed [did not become red]" (Ps. 34:5).

"Looking unto Jesus the author and finisher of our faith" (Heb. 12:2).

"And when these things begin to come to pass, then look up, and lift up your

heads; for your redemption draweth nigh" (Luke 21:28).

The direction of Christian hope is up. The vision of the Christian has a given direction.

It is fatal to look back. Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

It is a mistake to look around. In Peter's adventurous experience of walking on the water, it is said, "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me'" (Matt. 14:30).

The only safe look is up.

For an intelligent and proper appraisal of the situation, the Christian might survey what is about him. He certainly ought to consider every possibility for good or ill that exists. He must be practical and keep his feet on the ground. But granting all that may exist, and doing all that he ought to himself, the final solution is in looking up.

This is what Abraham did when he viewed the situation concerning an heir. It is said of Abraham that "under utterly hopeless circumstances he hopefully be-

lieved" (Weymouth).

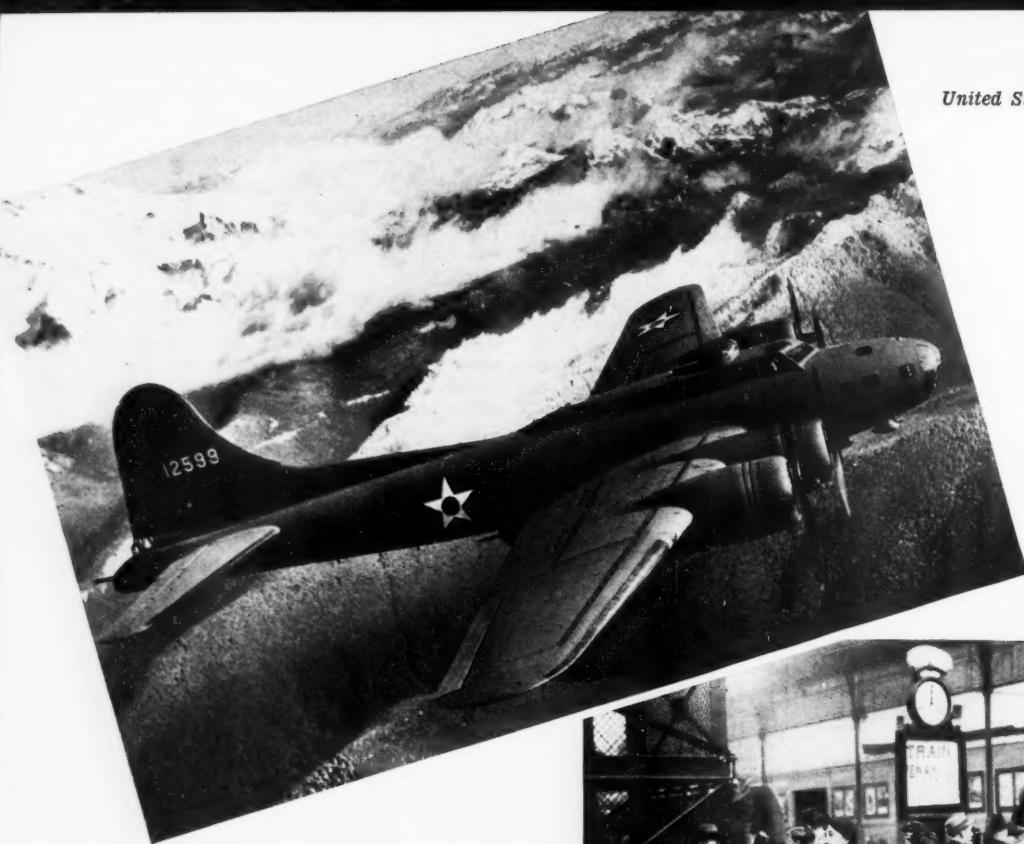
If we were to consider our personal attitude toward life, I wonder how much of our looking is down. I heard somewhere of a man who found a dollar bill on the sidewalk. From that time on he went around with his eyes to the ground, looking for a fortune. The fortune he found, after forty years of looking, amounted to 29,516 buttons, 54,172 pins, 7 pennies, a bent back, and a miserly disposition!

Think of what he missed! The smiles of friends, the happy faces of children, the drifting patterns of the clouds, the beautiful blue of the sky, and the glory of the sunset.

Focus your gaze on mud, and you will collect failure and sadness. Your chief good does not come from beneath you. If you link your soul with the soil, you will miss the meaning of life. Man's greatest good and highest destiny is above him. It is not on earth but in heaven. He must lift his face and his faith to the sky, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).



Acme Photos



United States Bomber

Oftentimes in the predicaments that come to us the only way out is up.

The *Sunday School Times* carried this story of the experience of an officer of the American Flying Corps:

"I was out over the ocean alone, and I saw in the distance, coming rapidly toward me, a storm that was blacker than midnight; the black, inky clouds seemed to be coming on with lightning rapidity. I knew I could not reach shore ahead of the storm. I looked down to see if I could go underneath it and perhaps alight on the sea, but the ocean was already boiling with fury. Knowing that the only thing to do was to rise above it, I turned my frail craft straight up toward the sky, and I let her mount 1,000, 2,000, 2,500, 3,000, 3,500 feet, and then the storm struck me—a hurricane, cyclone, and a typhoon all in one. The sky became as black as midnight. I never saw blackness like that. I could not see a thing. Rain came in torrents, the snow began to fly, the hail struck like bullets. I was 4,000 feet up in the air. I knew there was only one thing to do, and that was to keep on climbing. So I climbed to 6,500 feet, and then suddenly I swept out into sunlight and glory such as I never saw in this world before. The clouds were all below me. The sapphire sky was bending low above me in amazing splendor. It seemed the glory of another world, and I immediately began to repeat Scripture to myself, and in the heavens above the clouds I worshiped God."

His way out was *up*. In our adversities we must keep looking up and going on, for the way up will prove to be the way out. Never falter in your determination—look up, and go on, and you will never fail.

There are certain ways to look up.

### O NE WAY IS TO SPEAK UP.

Praise is a potent source of victory, a powerful weapon by which we may defeat the enemy. Praise reminds us of the source of our strength, and puts courage into our souls. It lifts us from the droop of despair.

A friend had this sentiment printed for correspondence insertions:

"The shortest, surest way to all happiness is this: Make it a rule to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity comes to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit; for it needs not a word spoken and turns all that it touches into happiness."

Impression minus expression means depression.

Another way to look up is to *read up*.

Keep your soul saturated with the Scripture. Let its words be your constant source of spiritual vitamins. You need a good dose of vitamin B, which means the Bible.

"At morn I chose a little verse,  
It scarce took up a line  
In God's big Book, yet 'twas a gem  
From His eternal mine."

"At noon a cutting sorrow came,  
And through that dreadful hour  
I held my gem quite steadily  
Against its grinding power."

"At eve I pondered o'er the verse  
The while I sat alone,  
And lo! imprisoned beauties burst  
From out the perfect stone."

Yet another way to look up is to *pray up*.

Prayer is the *look up*. Prayer lifts one's desires, thoughts, and expressions to God.

Like nothing else it inclines the soul to a higher level. Whoever has a real experience of prayer has an upward look.

We will act differently, think differently, and look differently when we pray. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening" (Luke 9:29).

A fourth way to look up is to *keep up*. Courage and constancy go together. The courageous soul does not pine or lament in wasted regrets.

(Continued on page 653)

## Fulfillment

By Ethel L. Rennison

When I have gone from earth, weep not for me,  
For then my brightest hope will be fulfilled.  
My Saviour I shall see,  
The One who died for me;  
This is the hope with which my heart is thrilled.

No greater joy than this could come to me—  
With Him I love, forever to abide,  
And like Himself to be  
Through all eternity;  
This weak and sinful body laid aside,  
With all my longings stilled—  
O glad and glorious day of hope fulfilled!

"We look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

Saunders Photo



# Beyond the Third Dimension

By

Kenneth Anderson



SCIENCE labels itself the archenemy of limitations. It has made vehicles for us, because we cannot walk fast enough. It has brought from its laboratories powerful medicines, because most major diseases would kill us if our frail hearts were left to combat them alone. It has given us artificial light, because sundown draws a curtain over our limited eyes. It has made us airplanes, because no "Darius Green" has yet perfected a set of wings. It has given us the radio and the telephone, because man's deafening ears catch only sound waves, and few of them. It has given us machines, because man tires easily and his hands alone are too slow for this fast age.

But all of these powers use as their apparatus the three dimensions which all can understand—length, breadth, and height. The scientist seeks to measure and explore fourth, fifth, sixth, and even seventh dimensions, mathematical exploits out of reach of the ordinary human mind and vocabulary. Far beyond the machinist's and carpenter's blueprints and hairbreadth calculations, he has burrowed to unearth for us the molecule and the atom, tiny dimensions that recent generations did not know existed. Excavating the atom, by means of modern science, he tells us, "The smallest unit

of matter, the atom, was formerly supposed to be solid and indivisible. Now it is found to be as empty of solids as a great hall with a few flies whirling around. If an atom could be magnified to the size of the hall, you would see a few whirling particles in a vast emptiness. Even these particles would be found to be additional centers of energy. No wonder," he tells us, "electricity can pass through a copper wire as if nothing at all were there!"

Our senses of sight, hearing, touch, and taste are old-fashioned to modern science. "Our senses," they say, "do not allow us to know things as they really are, but are designed simply to cope with the ordinary surface problems of life. What we think is substance is merely energy which our human limitations cannot pierce. We see that which resists light; we feel that which resists our touch. If we could get rid of our limitations, we would live as in a different world." And so the great conquest of science is on, the conquest of human limitations.

the past, and he is now assuring us that we shall be able to bomb our children into a blissful future. But in spite of his boasts, he stands helpless within the moment which surrounds him, unable to relive the moments which have passed, unable to guarantee himself of the moments which await him. He is a slave to time. The lives lost, the hours wasted, the intense dissipations of the past are crumpled ruins to remind him that "now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Salvation for his soul, yes, but salvation also of his wasted life, his spent body, everything that falls into the past behind the scythe of time.

The dimension of time will never be conquered, the bravest scientific soothsayers admit. Some build fanciful dreams of a future device which will be able to snatch a light ray millions of miles in space, a ray which left the earth hundreds of light years ago, bend it, make it return to the eye so that it can witness what was happening at that identical time upon the earth. Often we wish such a device could be made so that "Pithacanthropus Erectus," and all his evolving posterity, could be left alone as the common, ordinary, everyday apes they really were! But "time marches on," and we march with it, unable to relive a moment of it again.

**G**OD IS NOT SUBJECTED TO HUMAN LIMITATIONS. The dimensions of time are no hazard to Him. We sinned, and no power in all the world could help us retrace our steps and remove that blot. We could be sorry, but sorrow never yet excused a criminal. But God, who can reach into the past, assures the believer, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. 44:22). To all who trust Him, He assures, "Their sins and their iniquities will I remember no more" (Heb. 8:12). Our sins are gone, because God, the Omnipotent, could reach into the past and blot them out. "As far as the east is from the west [dimensions too great for mortal mind to comprehend, much less measure], so far hath he removed our transgressions from us" (Ps. 103:12).

Because God is not limited as we are, He can permit prophecies to be uttered. The fulfilled and fulfilling prophecies of the Word stand as a constant monument to the mind of God. God gazes into the future with full authority, "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10). Jesus saw with the same eyes and said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

**S**CIENTIFIC-MINDED CHRISTIANS—and all long to see the great mysteries of creative power—wait with anticipation the day when, with glorified bodies, they shall no longer be subjected to the limitations of the flesh, but shall be given full access to that which science glimpses today. Man in the flesh manufactures

(Continued on page 659)

# "Abide with Me"

By G. D. Lemphers  
Ceylon, India

**A**BIDING in Christ is a *duty*. We must be willing and obedient. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4).

Only as we abide in Christ will we be able to do something for His kingdom and for the glory of His name. Oh, how many of us try to do something, relying only on our own mean little intelligence! Let us first go humbly before His throne of grace and there confess to Him our utter helplessness. The Lord will then hear us and fill us with His Spirit. Like Habakkuk of old, let our watchword be, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me" (Hab. 2:1).

There is *blessedness* in abiding. "Blessed is the man that trusteth in him" (Ps. 34:8). When we abide in the Lord and His words abide in us, we shall be filled with His love, imbued with His Spirit, and directed by His wisdom. His way will be our way. As His words abide in us, they will become the living springs of our action. We shall desire to have no will or way of our own which is contrary to His will.

In the religious life, insight comes only through obedience. Jesus put it in a nutshell: "If any man will do his will, he shall know of the doctrine" (John 7:17). That is the open secret of all religious convictions. It is the one road through the fog of doubts that gather round the mind. We come to know the truth about God and His will concerning us only when we are ready to live by the truth He reveals. We come to know His fellowship only as we seek to walk with Him through the common days. That is why many people find the Bible a closed book. They read it casually, or without purpose. They do not study it with eager desire to hear God's voice. "The messages of God," says Mark Rutherford, "cannot be read through the envelope in which they are enclosed." They can come home to us only when we really want them, because we are living the kind of life for which we need them.

**T**HE RESULT OF ABIDING is declared: "Whosoever abideth in him sinneth not" (I John 3:6). Abiding will fully equip us to meet the assaults of the evil one. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

What is the application of this abiding communion to our lives? What does it mean? It means close fellowship with Christ in sweet prayer. When we so consort with Him we shall begin to realize the truth of the apostle Peter's dictum,

"Kept by the power of God through faith unto salvation" (I Pet. 1:5).

This keeping is to be continuous. Every morning God will meet you as you wake. It is not a question, If I forgot to wake in the morning with the thought of Him, what will come of it? If you trust your waking to God, He will meet you in the morning with His divine sunshine and love, and He will give you the consciousness that today His almighty power will take charge of you continuously. And God will meet you the next day and every day, and never mind if in the practice of fellowship there comes a failure sometimes. If you maintain your position and say, "Lord, I am going to expect Thee to do Thy utmost, and I am going to trust Thee day by day to keep me absolutely," your faith will grow stronger and stronger, and you will know the keeping power of God in unbrokenness, and realize in double measure the promise, "As thy days, so shall thy strength be" (Deut. 33:25).

A Village Church in Illinois



July, 1942

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*The Future  
of  
Israel*

By Max I. Reich, D.D.

Thou wilt rise again in glory,  
Though dark thy present night;  
Wilt yet complete thy story—  
Thine enemies despite—  
To prove thy past a prelude  
To future, fair and bright.

After the dirge of sorrow,  
The gladsome bridal song;  
After the night, tomorrow,  
When righted every wrong,  
And hopes fulfilled, awaited  
So eagerly, so long.

Dark is the vale of weeping,  
Sharp are the briars now;  
But God, His promise keeping,  
With joy will deck thy brow,  
As soon as thou, repenting,  
At Jesus' feet dost bow.

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Osmanson photo

# CHRISTIAN PATRIOTISM

By

Rev. Charles H. Heaton, D.D.



Dr. Heaton is pastor of First Baptist Church, New Kensington, Pa.

**O**N DECEMBER 7, 1941, a new spirit was born in America. The day before, we were Democrats and Republicans; on that day we all became Americans. The day before, we were isolationists and interventionists; on that day we all became loyalists. The day before, we were pacifists and militarists; on that day we all became realists. Today we are all patriots.

Christians are good citizens. Good citizens are bound to be true patriots in times of national crisis. Good citizenship and true patriotism are enjoined upon us by the Word of God.

The Christian patriot recognizes that national sovereignty is ordained of God. The state is a divine institution. The ninth chapter of Genesis contains the record of the establishment of human government on this earth. When that was done, Almighty God gave to man, by an act of delegated authority, the right to take human life under certain circumstances. Thus it is written: "Whoso sheddeth man's blood, by man shall his blood be shed." By this rule the highest sovereignty was conferred upon the administrators of human government. This power of life and death was committed to the state by the Supreme Being of the universe. It was recognized and explained by the apostles. Paul declared: "Let every soul be subject unto the higher powers.

For there is no power but of God; the powers that be are ordained of God . . . he [the magistrate of the law] beareth not the sword in vain" (Rom. 13:1, 4).

If it be objected that the taking of human life is a violation of the commandment which says, "Thou shalt not kill," the answer is that this commandment rightly stated is, "Thou shalt do no murder." This is the way the Lord Jesus quoted the commandment. Murder is an unauthorized taking of life. That commandment is violated when one takes life without sufficient authority. But when life is taken under the authority of the powers that are ordained of God, no murder is committed. It is not murder to inflict the death penalty under the laws of the state. It is not murder to kill in war. This is the essential and the true logic of the proposition that the nation is sovereign over the citizen, and that this sovereignty reaches to the extent of blood-letting.

**T**HE CHRISTIAN PATRIOT RECOGNIZES his social responsibility. He is his brother's keeper. No man lives to himself. We are all bound up in a social organism. What affects one person touches all other people. Each of us is as much a part of the human race as the cells of one's body is a part of one's whole anatomy. If one part of the body is sick, all parts are affected. If men are being enslaved and slaughtered in one quarter of the globe and men in another part can prevent it, they have a responsibility which no Christian will evade.

The Christian patriot makes a distinction between the innocent and the guilty. The various participants in a war are not equally guilty, even if none is entirely innocent. There is a great difference between the aggressors and the victims of the aggressions. The Christian will not be a party to any unprovoked aggression. It is sin to start a war. But when war has been started, then the victims of aggression must either fight or surrender. When one considers all the consequences of surrender, as instances of recent history bear witness, one is inclined to rule out that alternative as being morally impossible. Surrender has meant the obliteration of just about everything that makes life on this planet worth living for. It has meant a yielding to absolute tyranny over the body, soul, and spirit of man. It has meant abject slavery for the body and the loss of the very opportunity of salvation for the soul.

When today we choose to fight rather than to surrender, shall rational men place upon us the stigma of war guilt? If the Church shall counsel men to fight rather than to surrender, shall she thereby forfeit any right to spiritual leadership in a time of life or death emergency?

**T**HE CHRISTIAN PATRIOT MAKES a distinction between personal retaliation of injury and social responsibility. All the followers of Christ will agree that it is distinctly unchristian to retaliate when one has received a personal injury. In this matter the Lord Jesus has given us clear instructions as well as a positive

example. But what Jesus said and did in the matter of personal retaliation is far removed from the matter of social responsibility.

When Jesus went to the cross, His sufferings were His own. It was Himself who died. When a citizen refuses to defend his home and native land in time of war, the suffering is visited upon millions of others beside himself. It is his wife and children and their neighbors who suffer. This distinction ought to be clear. Strength of character is required to maintain patience and to remain passive when an unprovoked personal injury is inflicted, but only a sniveling coward can stand by while a nation is raped.

**T**HE CHRISTIAN PATRIOT WILL not be deceived by a misled conscience. The human conscience is that power of the mind which urges one always to do that which he thinks is right, but it never tells one what is right. Grave wrongs have been committed in the name of conscience. Saul of Tarsus acted in all good conscience when he persecuted the Christians of the early Church. The mothers of India are true to their consciences when they throw their babies into the mouths of crocodiles. The members of the snake cult in Kentucky obey their consciences when they deliberately allow themselves to be bitten by poisonous snakes. It is quite possible for the conscientious objector to war to be entirely wrong. It is not for the Christian to ask, "Am I acting according to my conscience?" but rather, "Is my conscience behaving according to the principles of truth and righteousness?" The mind is never so much at mischief as when it is in the realm of the conscience.

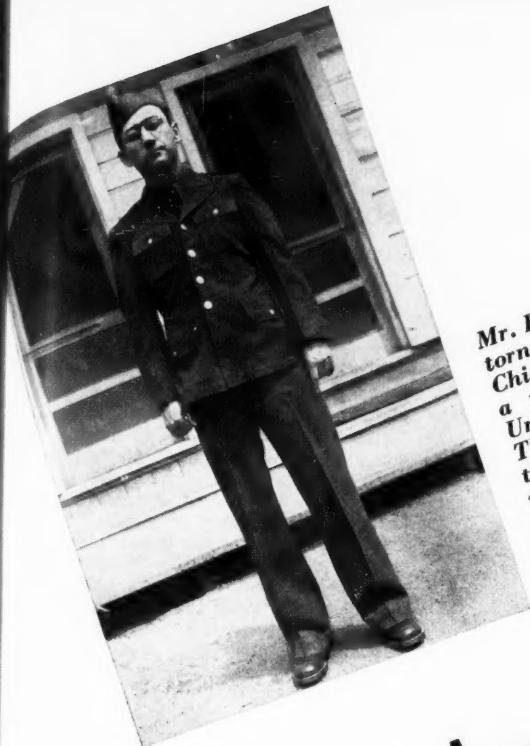
Let us as Christians be good citizens and true patriots.

## "OLD GLORY"

Old Glory is the greatest flag  
That flies o'er land and sea;  
She stands for truth and liberty,  
Protecting you and me.  
Then let us keep her clean and pure,  
For by God's grace we can endure;  
Just pray and fight—one thing is sure,  
God gives the victory.

—William H. Lee Spratt





Mr. Rubenstein, attorney at law at the Chicago Bar, is now a private in the United States Army. The author thinks this article will be of value in view of the present craze for astrology and other forms of fortunetelling.

# Criminal Aspects of Fortunetelling

By I. H. Rubenstein

THE question that this article seeks to answer is, What are the criminal aspects of fortunetelling, particularly as to its practice by persons or ministers who claim to do so as a result of their own personal religious convictions, or as adherents of a sect whose theology embraces a tenet which encourages fortunetelling? To understand the several criminal aspects of this question, it is necessary to know what fortunetelling means. Fortunetelling is simply the "practice of foretelling or pretending to foretell future events, or engaging in the practice of foretelling events and the prophecy of the future."<sup>1</sup> It has also been defined as a species of speculative metaphysics.<sup>2</sup> Because of the strong emotional appeal that fortunetelling has for the public in general, this age-old practice has been exploited by numerous "founders" and ministers of fortunetelling sects in every age, land, and clime.

The first point to consider in this article is how the courts have viewed the subject of fortunetelling itself. In a recent New York case,<sup>3</sup> the court declared:

"The prophets and seers of the Old Testament were not 'fortunetellers,' be-

cause we find fortunetelling prohibited as far back as the book of Deuteronomy (18: 10-12), where we find it written: 'Neither let there be found among you any one . . . that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, no charmer, nor any one that consulteth pythonic spirits or fortunetellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.' And the apostle Paul . . . not only condemned witchcraft and fortunetelling by the method of summoning of departed spirits . . . but, as we know, he had very decided views against women<sup>4</sup> acting as prophets or ministers. . . . Witches appear to have been in bad repute in all jurisdictions since 2000 B.C.; but witches, bad as they were, always occupied a different plane from mere 'fortunetellers.' The latter have always been classed with rogues and mountebanks and generally disreputable members of society, to be summarily dealt with for the good of the community (4 Blackstone's Commentaries, 62; Stat. 39, Eliz. c. 4). The early English statutes show that the purpose of their enactment was the more effectually to prevent such practices whereby ignorant persons were frequently deluded and defrauded. Encouraging these people to rely upon and guide their conduct by the force of occult suggestions obtained from the spirits of the dead through the medium, was thought to be demoralizing."

<sup>1</sup>23 American Jurisprudence 711.

<sup>2</sup>McMasters v. State, 21 Okla. Crim. 318, 207 Pac. 566 (1922).

<sup>3</sup>People v. Ashley, 172 N.Y.S. 282 (1918).

As clearly indicated by the reasoning of the court in this case, fortunetelling, from biblical times down to the present day, has been frowned upon by society as a species of hypocrisy, secular, legerdemain, and fraud which it sought to suppress as a criminal offense.<sup>5</sup> One of the first English statutes to make fortunetelling a specific crime was 39 Eliz. c. 4, 1597, sec. 2, which declared that "all idle persons . . . fayning themselves to have knowledge in physiognomy palmestry or other crafty science, or pretending that they can tell destinies, fortunes or such other like fantastical imagynacions . . . shall be adjudged and deemed rogues, vagabonds, and sturdy beggars." As can readily be seen, this old English statute more or less paraphrases the biblical quotation on fortunetelling which is mentioned in the preceding paragraph.

Although this English statute was enacted more than three hundred years ago, most, if not all, the states in this country have surprisingly similar criminal statutes which condemn fortunetellers as vagrants or as persons guilty of disorderly conduct. In most of the states, these fortunetelling statutes expressly exempt those fortunetellers who engage in the practice of fortunetelling as an "exercise of a religious tenet or spiritual function." The law, however, is well settled that, regardless of such statutory exemption, the practice of fortunetelling is lawful only where it is conducted honestly and in good faith<sup>6</sup> as an incident to the participation of a religious exercise or worship which is exclusively religious.<sup>7</sup>

This point of law is well illustrated by the case of State v. DeLaney.<sup>8</sup> In this case, a meeting was conducted at a spiritualist church at which the defendant

<sup>5</sup>See cases in footnote 9.

<sup>6</sup>People v. Plaskett, 13 N.Y.S. (2nd) 682 (1939).

<sup>7</sup>Dill v. Hamilton, 137 Neb. 723, 291 N. W. 62 (1940).

<sup>8</sup>1 N. J. L. Misc. 619, 122 Atl. 890 (1923).

(Continued on page 660)

# Soldiers ☆ Sailors ☆ Marines

MOODY MONTHLY IS NOW BEING PLACED IN 2,319 SERVICE READING ROOMS



## THE EDITORS PRESENT!

THE editors present to you this new department and hope it will be of great interest to men in the service and to their parents and friends.

The editor-in-chief has had the privilege of considerable contact with chaplains and their men, and he is much impressed with the relationship between the two. The chaplains he has met—and he has met many—are, to the man, unselfishly and intensely concerned with the welfare of their men. And the chaplains, whether Catholic, Protestant, or Jewish, work well together without asking each other to surrender convictions.

Many chaplains are having genuine success in soul-winning and in Bible classes. We cannot too earnestly urge your daily prayer for the Chief of Chaplains, Brig. Gen. William R. Arnold, and all of the chaplains in the Army and Navy, the Marines and the Coast Guard.



## A Chaplain Offers Friendly Suggestions to the Home, Church and Other Chaplains

"I am deeply grateful, along with the men to whom I minister, for the copies of the MOODY MONTHLY which you send us each month. The sound spiritual articles have a lasting influence on the readers and help to keep a group of Christian men trained and fitted to help carry the message of the gospel to the men in our area."

### *The Service Flag \**

By Avis B. Christiansen

Each star upon this noble flag,  
Which we present tonight,  
Speaks proudly of a patriot's love  
For justice, truth, and right.

Each star a soldier, brave and true,  
Resolved his best to give,  
That we who honor liberty  
In freedom still may live.

Each star a soldier of the Cross,  
A follower of the Lamb,  
Enlisted in the sacred cause  
For which his Captain came.

May God in mercy richly bless  
These valiant boys, we pray;  
And as they serve their country's flag,  
May they serve Him alway!

\* Written for the service flag dedication service  
at Moody Memorial Church, Chicago, Ill.



*"In quietness and confidence"*

Such is the kind word of appreciation of the MOODY MONTHLY written by Captain James A. Bryant, chaplain, Camp Gordon, Augusta, Ga. And because he appreciates the MONTHLY, he feels that it may be a good medium through which to pass on to interested friends and co-workers useful and practical suggestions for making the work among soldiers most effective. He tells us

### What Churches Can and Should Do for Men in the Armed Services

It is well to have zeal for the welfare of our men in the armed services, but that zeal should be based on knowledge and information—a knowledge of our present world problems, the will of God for you as an individual, and information as to the spiritual status of the men about whom you are concerned.

There are a few matters that should receive the earnest consideration of pastors, churches, and parents.

1. Give public and private recognition to the men of your community who are engaged in our armed services. In giving this recognition, be sure that your patriotism for country does not overshadow your loyalty to Christ and His world program of redemption. List the names on a church roster, whether the men are Christians or not. Now is the time to seek the salvation of those who are not Christians.

2. The pastor, Sunday school

teacher, and parents should write letters to the soldier, sailor, and marine and each should be full of Christ. Don't fear, they won't get too much of it here in the service. Tell them about the interesting things going on in the church, and emphasize the spiritual. Show that you are carrying forward the work of the kingdom and making our nation worth dying for. We are a long ways from God as a nation. The night is far spent. We are engaged in destroying the world. You must be busy laying the foundations, or clearing off the debris from the foundations we already have, so that the world may be rebuilt along the lines of God's will. You must create a haven in your community, so that when your men return from the hell of destruction, they can find rest, spiritual resuscitation, and development. They are going to need just that. If it is not there now, make sure it is there before they return.

3. Send the church bulletin or the denominational paper. This is the best kind of letter that you could write them. It represents Christ, the community, the cause for which they are fighting, and you the parent.

4. If the boy is a member of the church send a package of church envelopes and encourage him to contribute regularly to the church budget. This is a spiritual service to the men. They want to do it. I know, for we are doing it!

5. Write to the chaplain who serves your son, or brother, and tell him what the man can do. Show your interest.

6. Write to the lost men from your community who are in the armed services. Beg them to give their hearts to Christ now. It may be your last chance. Everybody should be on somebody's heart now.

7. Pastors and churches located near the defense area or near large concentrations

(Continued on page 646)



### *Iris by the Roadside*

By Private James O. Young

In the cool, quiet shade

By the road, where we marched

In grime and sweat and dust,

A clean and peaceful iris bloomed alone,

And shed its beauty on a world enslaved

by hate.

Six purple petals—three toward heaven

curled

And three in weeping mood it held,

As if to pray for the mercy of God

And mourn for the folly of man.

O solitary flower—touched with sorrow

And poised in gesture of unbounded

faith,

Unheeded, you plead with a hating, striv-

ing world

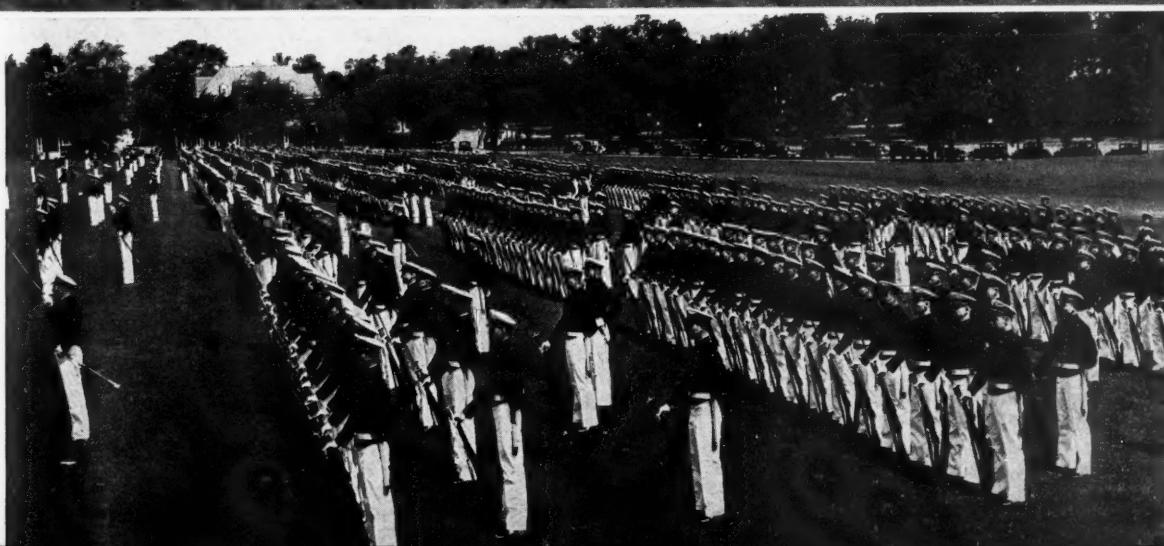
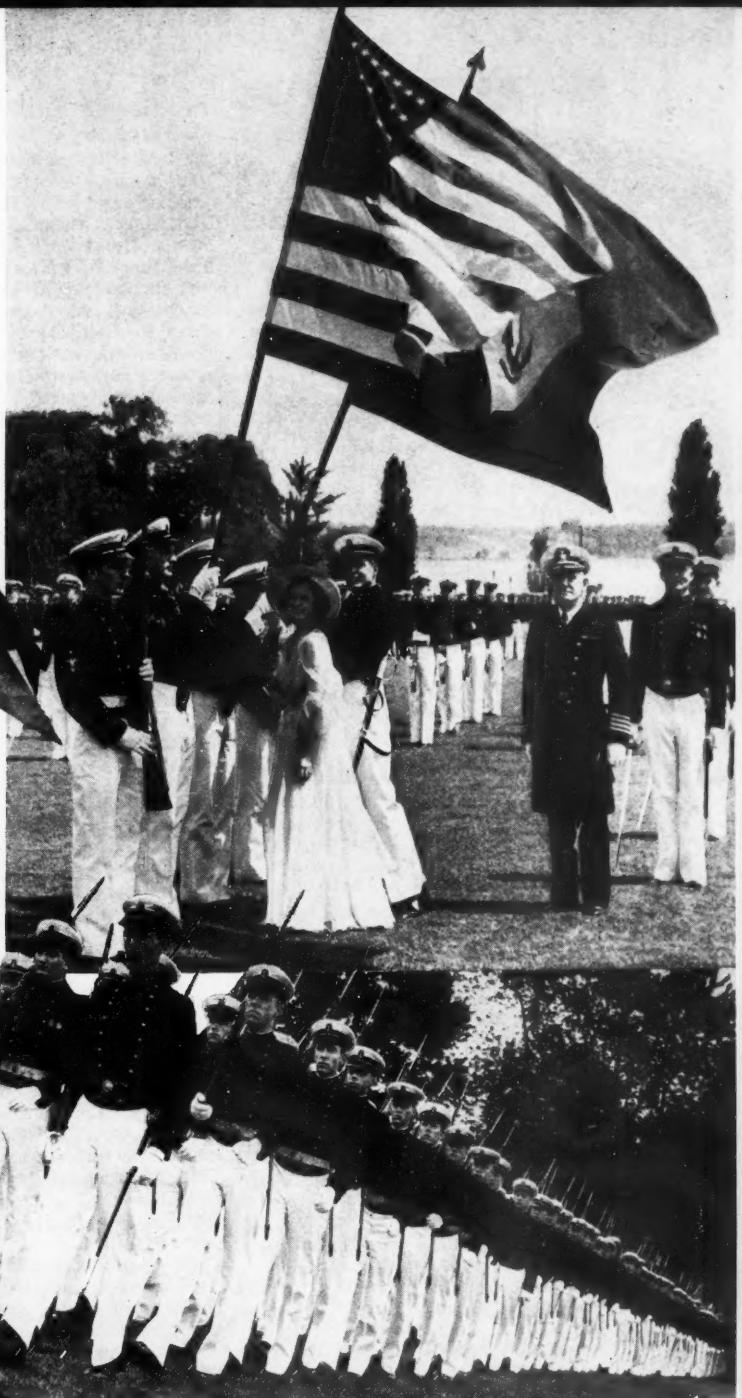
To make way for the way of God.

★ Presentation of colors during graduation week exercises in June at the United States Naval Academy, Annapolis, Md.

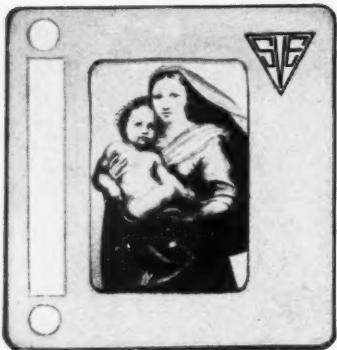
★ Dress Parade

★ Cadets of the United States Naval Academy relax in perfect formation during their last dress parade before graduation. The ceremonies are witnessed by friends and relatives at Worden Field.

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### Soldiers \* Sailors \* Marines

(Continued from page 644)

trations of troops, don't seek to build up your congregations at the expense of the chaplain's program. Don't take the only good singers, the only spiritually-minded men in the chaplain's program and harness them to your church program. If the chaplain is God's man (if he is not, God pity him), he has a program calculated to reach the men, keep them enlisted in the work of the kingdom, and win the lost to Christ. He must have a nucleus of saved, consecrated, and trained men to help him carry forward Christ's program in the camps. Don't steal his sheep. Help him save the goats!

8. Keep in constant touch with the men and encourage them to take an active part in the chaplain's program. If he doesn't have a program, join in prayer for him. Fire the men with the sanctity of their high and holy mission. Ours is a great nation. Some areas of it are worth dying for. Frankly, some of it is not. But on the whole, generally speaking, our spiritual qualities are the main fortress of the kingdom of God in the world today. We need refining, and I think we are in the process of getting that! We need to launch out and by incessant prayer, penitence, witnessing, and by the grace of God, call down extra power, all the power God can trust us with, and expect and require from God—reverently, humbly, penitently, persistently—the same redeeming, transforming power that has saved the day for His kingdom on countless similar occasions in the world's history.

Christians, let's not sleep at the switch! "Ye have not because ye ask not." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). Quit pleasing men; try pleasing God! It pleased God by the simplicity of preaching to save them that believe. Without faith it is impossible to please Him. All things are possible to him that believeth. For it is God that worketh in you. Do you have your life hid in Christ? In Him one is able for anything. Do you believe this? Then demonstrate it! It will take demonstration now. The time is past when talking will help. The occasion demands the use of God's heavy artillery! "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17). I charge you under God, to remember me and all chaplains, every day when you talk to the Father. Something must give, and I have a suspicion that it is our sins, our laziness, our spiritual lethargy. A revival must come. God must demonstrate His power now.



As one of the means of carrying on the work, a Division Brotherhood for all Christian enlisted men and officers has been organized. We do not have space to quote the entire constitution of the Brotherhood, but give two paragraphs.

#### Objectives

To set a Christian example by attending chapel services.

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Tract-of-the-Month Club, 322 W. Washington, Chicago



To promote a larger attendance at the service of worship.

To study, teach, and practice Christian citizenship.

To provide opportunities for recreation by Christian fellowship.

#### Members Pledge

In loyalty to God and my country, I accept the responsibilities expressed in the Preamble and the Constitution of *The 4th Motorized Division Artillery Brotherhood*, and I give my assurance that I will endeavor to strengthen my Christian life and influence my associates to renew and maintain their loyalty to the Church.



In sending offerings to the home church the following letter has been used:

Dear Friends in Christ:

Enclosed find an offering from a member of your church. We make these offerings in our army chapel services. We want to encourage the men to maintain their church home relationship. It is a source of spiritual strength to us, that we have a part, however small, in the work at home.

Please send us your church bulletin, and if possible a package of church envelopes for each man you have in our camp. Also mail the denominational paper. Write a letter to any lost person from your neighborhood and urge him to give his heart and life to Christ.

We plan to place the church bulletins on our chapel bulletin board. We want it to be an inspiration to the men to see these bulletins from all the several states. Yesterday we had sixteen states represented in the offerings.

Kindly join us in prayer and penitence that our God will send a gracious revival to His people now. To whom else can we go? All things are possible with God. "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29).

Write to every member from your church in the armed services, and urge them to take an active part in the chapel program and help promote the Master's program in the camps.

The way of the Lord is strength to the upright (Prov. 10:29).

# The

## "What God Says Testimony"

Golden Nuggets  
for Bible Students  
By KENNETH S. WUEST

MORE than twenty years ago, a group of Christian business men associated themselves under the name of "What God Says Testimony," for the purpose of securing through Christian individuals or Bible study groups the publication of weekly gospel messages in their local newspapers. The messages were prepared by a Christian layman engaged in advertising work and the plan was presented through the Christian press. Messages were used in about three hundred newspapers, including some city dailies.

The plan was to obtain the sponsorship of some individual or of a Bible study group in the community which would interest the newspaper publisher in presenting the material, and possibly assume the nominal cost of about five dollars a year for weekly publication.

The response was very gratifying and the work went forward for a time, but because of other responsibilities and the lack of available help, the service was discontinued. A group of Christian laymen has now taken up the plan anew and is eager to enlist the interest of Christian people throughout the country in this plan of presenting sound scriptural teaching to a large constituency which would not ordinarily be reached by the local church. It is felt that the plan

is unique and that it will be extended widely as it comes to the attention of Christian men and women throughout the country.

These so-called sermonettes, one of which is reproduced, touch on various important subjects, appealing to both Christians and non-Christians. They are designed primarily for publication in weekly newspapers. The plan of operation is a simple one and involves essentially the presentation of these Bible features to the local editor by representatives of the Bible class or other Christian organization, or some individual. The point is to assure the editor of the importance of the testimony, and seek to convince him of the general interest of the material to his readers. During the present emergency there is a growing conviction that people need to get back to God and to His Word.

Those sponsoring the movement desire first of all the prayers of Christian friends, and then, as the Lord may lead, their interest and co-operation in carrying forward the testimony. Walter F. Clowes, 159 Center Street, Nutley, N.J., serves as secretary of the committee. The sponsors of this testimony include leading pastors and Christian workers, as well as outstanding Christian laymen.

### THE DRINK THAT SATISFIES

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 13, 14). The first occurrence of the word "drinketh" is from *nivov* (*pinōn*), a present tense participle. The present tense in Greek always speaks of progressive action unless the context requires it to refer merely to the fact of the action. Here the fuller translation is, "He that keeps on constantly drinking." The second occurrence of "drinketh" is from *πιψι* (*piēi*), a second aorist subjunctive, which refers merely to the fact of the action. We translate, "Whosoever takes a drink."

The sinner who habitually keeps on drinking of that which the world offers him to quench his thirst, will keep on thirsting, for the world cannot satisfy the deepest needs and longings of the human heart. But the sinner that takes one drink of the living water which Jesus gives, will never thirst. The words "shall never thirst" are from *οὐ μη δύσκει εἰς τὸν αἰώνα* (*ou mē dipsēsei eis ton aionā*). The *ou me* is a double negative, not making a positive assertion, but presenting a very strong negation; and *eis ton aionā*, means "forever," which latter gives limitless bounds to the emphatic negation. It is an eternal impossibility for a sinner who takes one drink of the living water to ever thirst again. He is eternally satisfied with Jesus.

Why does one drink satisfy? The answer is found in the two Greek words translated "well." In verses 11 and 12, the woman uses *φρέαρ* (*phreār*), a well. In verse 14 Jesus uses *πηγή* (*pēgē*), a fountain or spring. The woman's conception of what life consists of is seen in the illustration of a stagnant, dull, brackish, polluted well. Our Lord visualized life as a living, spontaneous, effervescent, overflowing, pure, fresh, refreshing fountain, its source higher than its outflow. Thus, one drink of the water of life becomes in the believing sinner a perpetually flowing fountain of life; not only refreshing the believer, but overflowing into the lives of others. That is why one drink of the water of life satisfies.

The fuller translation is: "Every one who keeps on habitually drinking from this water shall thirst again. But whosoever takes a drink from the water which I will give him shall not, shall not thirst, forever. But the water which I shall give to him will become in him a spring of water gushing up into eternal life." Have you come to Jesus for this living water?

The impossible with Him is just as easy as the possible.—Dr. A. C. Dixon.

### What God Says about - THE MAN WHO NEVER TOOK BAD ADVICE

*"Blessed is the man who walketh  
not in the counsel of the ungodly."\**

Did you ever know a man who never took bad advice? Who gives bad advice, anyway? Why, the world, the flesh and the devil, and the devil stands back of the other two and is responsible for all.

Well, then, did you ever know a single man who never took bad advice? Surely you are not the man. No, nor I either. But I know one man who never did and I thank God for that man every day I live. He never walked in the counsel of the ungodly one, and because He didn't there is a message of God's love to tell to those who have fallen into the slough of sin through the devil's bad counsel, that will never fail as long as the Spirit of God still stays on this earth.

You remember, don't you, how the devil told Him to take the short road to reach His goal: "You can have the kingdoms of the world and the glory of them if you will fall down and worship me." But He said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And straightway He took the long road to the cross and through the grave, having borne our sins through and past the wrath of His Father into God's forgetfulness, and He came up with a full pardon for every one of us wayward ones.

Thanks be unto God for the one man who never took bad advice. He is my Saviour. Is He yours?

\*Psalm 1:1



# Missionary Department

★ William H. Hockman



TRANSPORTATION DELUXE IN NORTH CHINA

With the prospect of the temporary return of horsedrawn vehicles in America, this specimen of old China will not seem quite so remote in the scale of civilized life. The cart is drawn up in front of a missionary residence, awaiting the pleasure of "milady," who is going on a preaching trip to the villages. Men folk usually ride horseback. The cart has no springs, so a pillow or two will be appreciated.



## SOME BITS OF COMFORT

THE natural anxiety of our hearts over the welfare of loved ones—missionaries, soldiers, or business people—who may be held behind the Japanese lines is somewhat relieved by occasional bits of news that filter through, assuring us that many things are not as bad as perhaps we had anticipated. For all of these tokens for good, we thank our heavenly Father.

From General MacArthur's headquarters comes the news that Japanese fighting planes flying over Port Moresby, in New Guinea, have on two occasions actually dropped bags of mail—hundreds of letters written by interned British and American soldiers to the loved ones at home. Quotations from some of these letters have appeared in the public press. That the Japanese commander would give thought to undertaking such a courtesy, is a token that there is still some real human kindness there.

Early in May the Foreign Missions Board of the Southern Baptist Convention received a cablegram from South China stating that "72 British and Americans were repatriated on April 11, evidently including all Baptist and boat missionaries in the Canton area." That was good news!

### North China Tolerable

Then, *China's Millions* carries a heartening report from the headquarters of the China Inland Mission in Shanghai, the first to come through in many months, including these paragraphs:

"On the whole we have very much for

which to be thankful: we have been treated with courtesy, and along some lines at least with a measure of consideration beyond what we had dared to expect, and for this we truly thank God. So far no indication has been given that we shall not be allowed to remain on our own compound, and we have been assured that whatever course the war may take we shall continue to be treated well as long as no military regulations are contravened. We are not nearly as cut off from the field as we had expected to be, and almost daily receive quite a number of letters from various parts. We trust that our reply letters will get through also.

"The news we have received from outside centers is good, on the whole, though generally speaking friends are not so favorably situated as we are in Shanghai. Chefoo, with its complement of 71 adults and 212 children, naturally looms big. On the morning of December 8 guards were put at all the gates and at various points in the compound as well, while interrogations were in progress concerning the residents and mission and private property. Courtesy was shown throughout, however, and once satisfied that all was straight and aboveboard, the guards were removed and liberty of movement within the compound was restored. Radio receiving sets were taken away, but nothing else was touched."

### News from Germany

In this connection it is not out of place to refer to a communication received by Rev. Ralph Davis, secretary of the

Africa Inland Mission, from W. J. Guilding. Doubtless all our readers recall that Mr. and Mrs. Guilding and Mr. and Mrs. Mundy, passengers on the ill-fated *Zamzam*, were taken prisoners and interned in Germany because of their British citizenship. The letter appears in the last issue of the *Inland Africa*:

"I am sure you are eager to get any word from us, but I think you understand it is only possible for me to write you very occasionally. I am glad to say I am keeping quite well and supplied with the necessities of life, and then above and beyond that the wonderful promises of God, and the sense of His presence with us and in us. Mrs. Guilding, as you probably know, is in Berlin. A letter from her this week states she is real well and comfortable. We have a number of Bible classes for a limited number of men, which are appreciated. We are now preparing for a further series. The pastors in camp are able to meet from time to time for seasons of prayer. I was so glad to get a word from Miss Olson, which contained items of news.

"It is rather cold at present, but not as cold as I expected it would be. Mr. Mundy has a bad cold; he is able to be up and about, however. I recently received a Red Cross parcel from the States. Of course we get our regular ones from Britain. How gracious the Lord is, and I thank Him for His many blessings! To any inquiring friends, say, 'We are rejoicing in Him.' Warm Christian greetings to Mr. Campbell, all at the office, and contained items of news.

Let God's people continue in prayer, that the restraining hand of the Lord may be upon our adversaries in the conflict, and that His guardian angels may indeed encamp roundabout His children who are deprived of liberty or are in peril.

### CHRISTIAN CHINESE OFFICIALS

Writing in *China's Millions*, Miss Lily Snyder tells of her unusual ministry among the elite of China's war-time capital.

"Last July I came to Chungking by airplane and was to await fellow missionaries with whom I was to travel northward, but God had other plans for me. Here I met former Chinese Christian friends, Mr. and Mrs. Yin, Director of the Ministry of Finance, and Dr. and Mrs. Mei, Commissioner of Health for Chungking, who asked the mission if I might be released for a time to work in their district among the official classes. This request was granted; so for the past six months I have been living in Mr. and Mrs. Yin's home, where I have had profitable contacts and wonderful opportunities for personal work. It was with a deep sense of weakness and insufficiency

# WHEATON

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Co-founder

that I entered upon this new field of service, but, praise God, His strength is perfected in weakness. Afresh I have proved that 'when I am weak, then am I strong.' Hence, as I have gone on with Him, souls have been touched and led to Christ.

"Apart from the steadily increasing attendance at the Sunday services held in the Yin's home, weekly Chinese and English Bible classes have been started, the latter primarily for students who would otherwise not come to hear the gospel. We believe that the Spirit of God is already at work in some hearts. The dean of the military academy and his wife have been attending the Chinese Bible class. After the very first class they bought a Bible and began to read it for themselves. Light gradually broke through their darkness and unbelief, and one day Mrs. Yin and I had the opportunity of pointing the wife to Christ. The change in her life and appearance has been remarkable; her husband is not far from the kingdom, if not already born again.

### The Harvest Is Ripe

"One other young woman of fine character was brought to the meetings and seemed very interested. Upon visiting her in her home, she definitely confessed her sin and received the Lord into her life. In the past, life had meant much to her, but as time went on and she was called upon to suffer the loss of earthly possessions, she began to feel the emptiness of this life. When we met her it seemed that her heart was ready to yield to Christ. Questions and problems were answered one by one, and now she is a bright Christian, glowing with His love.

"I shall never forget the evening that the wife of a young colonel accepted Christ, and then a few days later her husband too knelt and gave his heart to the Lord. I have since had good times of fellowship with them. The Lord has given them a lovely baby girl, and as I was asked to give her a name, Priscilla was chosen. Priscilla's mother is so like Ruth of the Bible—I call her that, and do thank God for her love to Him.

"Much more could be said of fruitful contacts with other young women and university girls. God has been touching their lives and leading them into life, but I must ask you to pray for all whom God is bringing out of darkness into light. We thank God for these, and ask Him for many more. I am learning more of the vital importance of prayer, in praying souls through to salvation, and then for their steady growth in the Lord.

"Mr. and Mrs. Yin would be happy to have your prayer co-operation in the opening of a Christian school for children of Christian families, probably about September. They trust that a school like this will be the means of ultimately turning out leading men and women of strong Christian character to fill responsible positions, both in the government and in the Christian Church."

### LIGHT IN THE DARKNESS

From Mr. and Mrs. George Weppler, of the Africa Inland Mission, printed in *Inland Africa*:

"A full moon rose slowly over the eastern horizon, dispelling the darkness of the African night and transforming the landscape by its clear, pure light. We had picked our way carefully over fallen trees on the steep, narrow footpath down the back of Mbooni hill, and as we emerged into the open, we could not refrain from pausing for a few moments to feast on the beauty of the scene that was spread out before us. What a miracle nature had wrought in the space of a few short minutes!

"We continued the steep descent for some twenty minutes, until we arrived at the village where that evening's prayer meeting was to be held. Here we were to experience the spiritual parallel to the natural phenomenon which we had just witnessed, for the Christians had been invited to hold their prayer meeting at this heathen village. How typical the surroundings were of the spiritual darkness in which the many thousands of natives live! Yet the light of the glorious gospel was beginning to penetrate it.

"The hut looked like a farmer's haystack at home. It was about twelve feet in diameter and perhaps nine feet high in the center. It consisted of a framework of slender poles covered with grass thatch. Branches of thorn trees were piled around the outside to prevent the goats from pulling off the grass.

"In response to our greeting, we were bidden to enter—a rather difficult feat, for the doorway was not more than two feet square. A stout stick had been driven into the ground just inside the door on either side. With a little practice, one learns how to grasp these and to enter without kneeling in the filthy doorway, which has a greasy surface of sheep manure. However, the sticks are black and greasy also, and washing them is unheard-of.

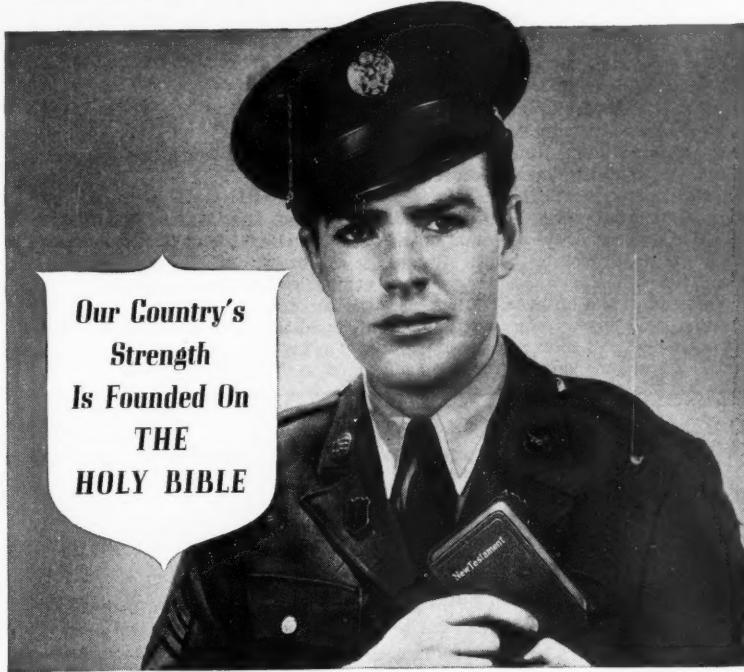
"Inside, the hut was like an oven, as the evening meal had been cooking on the open fire in the middle of the room, and with the exception of the low door, the only place for heat and smoke to get out was through the grass thatch. One of the native Christians who accompanied us asked them to remove the fire, so most of it was taken outside. After that, with the exception of the smoke which caused our eyes to smart, we were fairly comfortable.

#### Primitive Crude

"The furnishings of a heathen hut are few and crude. A small space at the back of the hut was partitioned off for the parents' sleeping room. Other beds were arranged along the wall on each side of the entrance. They were made of sticks about eighteen inches off the floor. The 'mattress' was a stiff calf's hide. Some string bags, calabashes, and a large wooden dance drum were hanging from the roof. Behind the fire was a weeding stick, a cultivating knife, and an axe, and beside it the earthen waterpot. The cooking pot was raised above the fire on three rough stones, and a strong odor of cooking beans and corn filled the room.

"Under one of the beds, several goats were quietly chewing their cud, and under the other, about a dozen chickens were huddled together. Several people had already arrived and were sitting on the

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\*President Andrew Jackson

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beds or on pieces of wood. Sometimes as many as twenty-five are able to crowd into one of these tiny huts for a meeting.

"Just before the meeting was opened, the fleas began to bite our ankles, so we knew what we were in for, for the next hour or so. One consolation was that the fleas were impartial and every one felt free to scratch. Naturally speaking, it was not a very promising atmosphere for a successful prayer meeting. However, the leader announced several hymns and then led in prayer. About fifteen minutes were given to testimonies by the Christians. Then a brief, pointed message was directed toward the unsaved. When the invitation was given, one old woman responded. Several took part in prayer. Special prayer was offered for the old

woman that she might be sincere in her profession and forsake all the things of darkness to truly follow the Saviour. The meeting was closed, and we took our departure. How good to feel the cool fresh air outside! Physically we had been uncomfortable, but we had really enjoyed the meeting. What a privilege it is to serve the Master thus!"

#### FISHING IN BRAZIL

Mr. and Mrs. Harold Ruchti, of the Un evangelized Fields Mission, are located at Cururupu, Brazil, amid a large un evangelized population. Some typical experiences are related in the last issue of their mission paper, *Light and Life*:

"During the month of March we decided to visit the many little fishing vil-

lages profusely scattered along the margins of the Cururupu River. The *barco*, a large row boat with sails, had a small covered deck for protection against sun and showers, and carried a crew of three. Two hours later we anchored off our destination. Deep mud separated us from our objective and, knowing that if we waited for the tide we should never announce our meeting, we launched into the mire, and with mud to our knees, made a laborious course to land, avoiding disaster several times. Washing our feet in a pool we commenced visiting the homes, carrying our footwear in our hands!

"Darkness fell and in spite of the rain nearly everyone in the village assembled for the meeting. There was great interest, and many bought portions of the Scripture. There are no Christians in these places, and we pray that the Word of God will bring forth precious and abiding fruit."

#### A Lonely Believer

"A few weeks ago we had a visitor who had just been discharged from the Cururupu jail. He was an old man, named Sr. Gunther, and so deaf that he could not understand a word spoken to him, so we listened to his story. He has been a Christian for eighteen years, and is the only witness in the village of Ramos. Before he became a Christian he had stolen a small thing from a neighbor, who seized an opportunity to bring the case against him. He was in prison only two days, however, and came to us pleading for a visit to his village with the gospel message. Many priests had visited the people, but never a Protestant missionary; so we determined to go and strengthen the hands of this lone Christian.

"We were a strange procession as we left Cururupu. My husband led the group on horseback, followed by one of our believers. Then came the little donkey with all the baggage, the organ, the lamp, the books and Bibles, and I traveled in the rear by muleback. Distributing Scriptures en route we were duly welcomed by Sr. Gunther at Ramos. We were shown the guest room, which was bare except for two hammocks. The evening meal consisted of boiled fish and farina and dirty water, but the discomforts mattered little, for we were so happy to witness to these poor people.

"About fifty gathered for the meeting, and three precious souls accepted Christ as their Saviour. What a joy indeed! Now there are four Christians in Ramos instead of one, and Sr. Gunther is filled with delight at the prospect of future fellowship with these new believers. During this itineration many heard the gospel for the first time. There are hundreds of villages in the interior which we long to visit, and in the coming days we expect to take to them the knowledge of salvation through Jesus Christ our Lord."

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#### Editorial Notes

(Continued from page 628)

MONTHLY free to a long list of these sacrificial servants of Christ. The fund is low and many missionary subscriptions are due for renewal this month. Give prayerful consideration to these warriors on the front line.

## Our Lord and a Soldier

(Continued from page 633)

him, and promoted him immediately to the rank of corporal, which incidentally carried a raise of from \$21 to \$54 a month!

MAY I SAY one word to mothers and fathers whose boys are in the service of Uncle Sam. Your boys love news—they are interested to know what's going on at home. They love homey, newsy letters. Since I have frequently referred to Robert E. Lee, I should like to quote from one of his mother's letters.

Lee lost his father when he was only a boy, but he had a godly mother. It is unfortunate, and the world is the loser, that only two letters that Ann Carter Lee wrote to her sons have been preserved. As I quote from one of them I urge you fathers and mothers to get on your knees on behalf of your sons. When you write, may you have their spiritual welfare in mind, as did the mother of the Lee boys. Robert had a brother by the name of Sidney Smith. At the time, he was in the navy as a junior officer. To her navy boy Ann Lee wrote:

"I must beg you, my dear child, always to know how anxious I am about your welfare and letter writing, neither of which can be attained without exertion on your part. You must repel every evil and allow yourself to indulge in such habits only as are consistent with religion and morality. Oh, that I could impart to you the knowledge gained from the experience of fifty-four years; then would you be convinced of the vanity of every pursuit not under the control of the most inflexible virtue. I wish the powers of my mind were equal to the affections of my heart; then could I give you such precepts as would influence your conduct through life. But as the advantage has been denied me, I must entreat you, my dear son, to reflect often on your poor mother's solicitude for you. Let it stimulate you to acquire the best habits and indulge not one that you could not remember on your death bed with satisfaction. . . . Join your prayers with mine, my dear son, that God may bless you and impart to your mind every good gift, and best of all, the peace which passeth all understanding."

"Your devoted mother,  
"ANN H. LEE"

"Peace which passeth all understanding" can be experienced even in the midst of battle. Those who possess it have received it because they have placed their faith in the Lord Jesus Christ for the eternal salvation of their souls. It cannot be experienced in any other way. Men who possess it make the greatest soldiers!



## Look Up, and Go On!

(Continued from page 639)

When David was fleeing the murderous intent of jealous King Saul, he was confronted with a mob of dissatisfied followers who wanted to stone him. In this black hour we read that "David encour-

aged himself in the Lord his God" (I Sam. 30:6). David found the way up to be the way out. The source of his courage and strength was the upward look.

*"Courage is not just  
To bare one's bosom to a saber thrust  
In sudden daring:  
Courage is to grieve  
O'er many secret wounds, and make  
believe  
You are not caring."*

*"Courage does not lie  
In dying for a cause. To die  
Is only giving:  
Courage is to feel  
The daily daggers of persistent steel  
And keep on living."*

A touching episode took place in France last year. A British plane made its perilous way to Paris, and in letters of white smoke wrote the word "courage" against the sky. In the streets of that beleaguered city men and women looked up and watched the spelling of that soul-thrilling word. As the light clouds of hope slowly dissolved, an American observer saw tears in the eyes of the French people.

Here was a message from the skies. It caused bewildered and discouraged Frenchmen to look up. We have a message from heaven—far better than a message of smoke in the skies. It bids you take courage. To do so you must look up.



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# Our Monthly Potpourri



This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY, which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## REPENT OR PERISH

TODAY the British people face the greatest crisis of their long history, and we do not refer primarily to the issues of the war. It is a spiritual crisis that is upon us of which the war is but an expression. Fatal compromises with righteousness and with truth on the part of our governments in the past twenty years, a general decay of public and private morality, and an utter apostasy from the great truths of the Scripture have brought our empire to the verge of destruction. So far God has saved us, and granted to us, so to speak, a lengthening of our tranquility and a space for repentance.

But deliverance has not come to our people and the dangers today are greater than ever before. We are thankful to God for past deliverances, but are we grateful enough to turn from our evil ways as a nation and wipe out the blots

on our national life? We make this appeal again to our people to consider their ways before it is too late. We need to stand in the old ways again and to see and ask for the old paths that we may walk therein. In one of our exchanges from the old land we came upon these words the other day:

"Recent happenings are grimly revealing that 'something has gone out of our people': that there are tendencies in the life of our empire which, if unchecked, nay, I should boldly say, if unrepented of, will inevitably move on to their inescapable end. 'Who can,' says Lord Elton, 'contemplate this war without recognizing that it is the supreme arbitrament of our fitness for survival, and that we have no right to hope to survive unless we are worthy to survive—and to shape the new world.' We delude ourselves, as he reminds us, by comfortably assuming that because Nazidom is bad it *must* be beaten, and that the invisible forces of righteousness will do most of the fighting for us. 'Nothing in history or theology suggests that, because Nazi rule is evil, it is impossible that the world should now be plunged into a thousand years of slavery.' Lord Elton, with acute insight, points out that our enemies have harnessed the very

qualities of the highest virtues—self-control, self-sacrifice, courage—all in servitude to the blackest evil, and 'our business is to consider our own quality. Loyalty, courage, endurance, discipline; without these, in abundant measure, we certainly shall not survive the present ordeal. Loyalty, courage, endurance, discipline, not in a select warrior caste only, not in great armies of trained soldiers, but in the entire mass of ordinary citizens.'

"There are certain qualities without which a civilization is not worth defending, and it may, indeed, well be asked if the 'civilization' which we can see mirrored in the cheap press, in cheap films and sex fiction, in Jerry-built villas, and quack medicines' is worth the sacrifice of splendid young lives. Lord Elton does not believe that Christian culture is dead among us, and no more do we; but we agree that among great masses of our population today Bible reading and churchgoing are no more. In part, we have become a civilization of the road-house, cultureless and rootless. It is not on such stuff that our empire was built up, and it certainly cannot be on such stuff that our empire will be maintained."

Who can deny the truth of these conclusions as he looks around him today and surveys the life of this generation.—*Evangelical Christian*:

FOR GOD AND COUNTRY

★ ★ ★



★ ★ ★

654

They Must Stand Together

## MILEAGE

State and city governments, manufacturing concerns and sales companies oft-

Moody Monthly

en employ men whose work requires much travel. In these times very much of this is done by automobile. The employer sometimes furnishes the car and pays the cost of running it. Perhaps the more common procedure is to allow the employee to use his own car and pay him mileage, which may be from four to six cents. It is thought reasonable that there should be not only consideration of the direct cost of running the car and repairs and insurance, but that the mileage allowed should cover the cost of replacement.

The pastor's work requires him to travel 5,000 to 10,000 miles per year. At the mileage rate allowed in business, the cost of this travel would be four to ten dollars per week. Of the small salary usually paid the pastor, from 15 to 30 per cent usually goes for the purchase and upkeep of his automobile. (Besides the travel necessary to the pastorate, some pastors are imposed upon. I think some members must reason, "If I am a supporter of the church why should I not have from the pastor free taxi service?" So they get it.)

Anyway, the pity is that hardly one church in ten gives to the pastor an allowance for mileage. He is expected to contribute this to the church on the side. I say "expected." Hardly anyone ever thinks about it.

At the next meeting of the official board some good layman who believes in fair dealing, and who believes that the church should do business in a businesslike way, should raise this question, "How much mileage should this church pay on the pastor's car?" Then let the question be answered reasonably, and the payment ordered to be made weekly.—*Free Methodist.*

#### THE AMERICAN TRACT SOCIETY

The annual report of the American Tract Society showed that 2,551,100 pieces of Christian literature had been distributed during the past fiscal year, in many languages. The society has sent thirty selected samples of Christian literature to 2,700 Protestant chaplains in the Army and Navy, offering each a full supply of those that they felt most suitable to build up the morale of the young men under their care. Hundreds of chaplains have taken advantage of this offer. The work has been highly commended by the chief of chaplains at Washington, D.C., and by the individual chaplains.

The annual distribution of Bibles to the freshman class at West Point was made as usual, so that the cadets could study the Bible as English under Colonel Clayton Wheat, former chaplain, now head of the English Department. Bibles have been presented to the cadets for a period of seventy-one years.

The society has twenty-eight corporals laboring among the unchurched in religiously neglected districts in the country.

At the one hundred and seventeenth annual meeting of the society on May 6, the following officers were elected: Dr. Hugh R. Monro, re-elected as president; William Albert Harbison, first vice-president.

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35 The Father loveth  
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all things into his hand.  
36 He that believeth on  
the Son hath everlasting  
life: and he that believ-  
eth not the Son shall not  
see life; but the wrath of  
God abideth on him.

#### CHAPTER 4.

1 The Samaritan woman.  
27 The disciples marvel.  
46 Christ healeth the ruler's  
son.

**WHEN** therefore the  
Lord knew how the  
Pharisees had heard that  
193

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(Forty-eighth Annual, Aug. 9-30, 1942)



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dent, and Philip A. Benson, second vice-president. All the honorary vice-presidents were re-elected, and Dr. John A. Mackay, president of Princeton Theological Seminary, was elected as honorary vice-president. Thirty-five members of the board of managers were re-elected; and one new member, Rev. Ernest R. Palen, pastor of Middle Collegiate Church, was elected.—*Bulletin*.

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People who would rather hear something bad about another than something good.

People who follow the devil all their lives, but expect to go to heaven when they die.—H. C. Funderburk, in *Baptist Standard*.

### JUVENILE DELINQUENCY AND THE MOVIES

The daily papers stated that federal officers arrested two boys in a town not far from Nashville and charged them with burglarizing a post office. One of the boys is twelve years of age and the other is nine, and the younger one is the leader, said the officers, of "the two-man gang." The younger one has been accused of more than thirty house-breaking jobs, and jail officials say that the nine-year-old has a criminal mind equal to a twenty-year-old law violator.

Now listen to the cause: The officers said both boys will do anything to get enough money to pay their way to a western or gangster movie. The authorities allow western and gangster movies to be shown, and perhaps few church people have registered objections to such shows, and yet such shows created the gangster spirit in the boys. What is true in that town is true of many.

The American people ought to love boys better than shows, and authorities ought not, for the sake of a few movie dollars, jeopardize the morals of their youth. If the movies won't clean up, church people should unite to "clean them out" of the town.—*Cumberland Presbyterian*.

### BIBLE RECORDS

An anonymous New York business man who wants to make the Bible better known has established Bibletone records. The first release consisted of two ten-inch discs. An unidentified voice, evi-

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## HOME-WRITING SERVICE

A New York church conducts an extensive home-writing service for the men of the armed forces on leave, as part of the war effort on the civilian front. Service men attending the church sign a register, giving the name and address of a relative or friend. After the men have left the city, many for overseas duty, assistants to the minister of the church write to the persons designated, telling of the recent contact and conversation with the service man. As part of its program to provide desired church relationship for the man in uniform, USO hopes that hundreds of churches throughout the country will adopt it as part of regular activities in the

interest of soldiers, sailors, and marines.

The New York church receives as many as two hundred letters a month from families and friends of service men. They come from every state in the Union, as well as from foreign countries, where live families and friends of British service men who attended the church. Most of the letters are simple, heartfelt expressions of gratification for this assurance that their men are physically and spiritually cared for.—*United Service Organizations, Inc.*

## APATHETIC—AND PATHETIC

As an illustration of the apathy of the Presbyterian Church in the United States in the matter of winning souls to Christ, the General Assembly's Permanent Committee on Evangelism, in its annual report, says that in response to an appeal sent out to the ministers and church members to send in their names as a pledge that they would unite in a covenant of daily prayer, only twenty-seven ministers and twenty-two other persons sent in their names. During the last church year, the committee says, "there were 1,260 individual congregations which reported no single soul won to faith in Christ and to membership in the church." The committee therefore challenges the church, in a series of resolutions appended to its report, to a greater activity in winning men and women to Christ and to the promotion of evangelism through prayer, preaching, personal work, visitation in homes, and other ways. "Real evangelism always means hard work," says the report. "Personal evangelism costs... Private evangelism is so difficult that many of us never undertake it.... Evangelism is always a costly, sacrificial process. But when the Christian life becomes sacrificial, it becomes impressive and fruitful."—*Christian Observer*.

## COLLIER'S IS OFFENDED

The article by Gene Tunney, *Nicotine Knockout, or the Slow Count*, which appeared in the December, 1941, *Reader's Digest*, seems to be something of a sensation.

Not all the reactions are good—not by a long way. Take Collier's. An editorial reads, "Nonsense, Gene!" The criticism of the Tunney article seemed to have too much spirit in it.

After reading I turned to the back cover and found in colors a full-page ad of a certain brand of cigarettes. I said to a friend, "How much does Collier's get for this ad?" He said, "I presume about seven or eight thousand dollars." His guess may have been a little high.

But anyway, why should my mind be connecting that editorial with that ad? One's mind is queer.

The editorial would have been more impressive if it had appeared in some magazine which refuses all ads of all things which are harmful to our youth.

If the editor of *Collier's* has his feelings hurt, there must be some reason.—*Free Methodist*.

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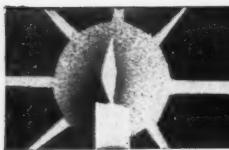
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## HOW LONG WOULD IT TAKE?

An English preacher once asked some British soldiers: "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?"

One of the officers replied without hesitation, "We could manage it in eighteen months!"

Means of intercommunication have greatly changed since that day. Yet the Church has still failed to reach the uttermost parts.—*Prophecy.*

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## FAITH

Some say, "Oh, I will never have the gift of faith Mr. Müller has got. He has the gift of faith." This is the greatest mistake—it is a great error—there is not a particle of truth in it. My faith is just the same kind of faith that all God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like faith. My faith is their faith, though there may be more of it because my faith has been a little more developed by exercise than theirs; but *their faith is precisely the faith I exercise, only, with regard to the degree, mine may be more strongly exercised.*"—George Müller.

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## THE TWO TENANTS

Supposing a landlord has rented his house to a bad tenant, who drinks, gambles, swears, is a disgrace to the neighborhood. Then suppose that at last he puts a new tenant, a quiet, respectable, industrious man in the house, with full authority to keep the bad tenant in custody in one of the rooms, not to let him about the house, and above all never to allow him to open the door. We should then have a rough picture of a Christian.

His body is the house, his old nature the bad tenant, his new nature the good tenant, and God the owner of the property; for our bodies are not our own, but the Lord's (I Cor. 6:19, 20). So to speak, *we do not live in our own houses, but are merely tenants at will—a solemn, and often-forgotten truth.*

Now comes a difficulty. The bad tenant is a very strong old man, the new tenant is a weak young man, and though he has full authority and real desires to carry out the landlord's wishes, he has no power to do so. But the landlord has sent a strong friend to help him to overcome the old tenant, and to keep him in custody. This strong friend is the Holy Spirit, who strengthens "with might by his Spirit in the inner man" (Eph. 3:16). "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). "This I say, then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—*Grace and Truth.*

## OUT OF ADJUSTMENT

"The God of peace . . . make you perfect [adjust you] in every good work to do his will" (Heb. 13:20, 21).

I used to have a little machine that did a lot of work for me. You talked into it, and it talked back: and when the secretary came, she did all the work. One morning I rose early, as I had a lot of work to do. I switched on the current, but not a wheel would move. It was dead. For more than a half hour it was a tussle between the operator and the machine. At last I gave it up in despair. My morning was lost so far.

When business hours came, I telephoned to a friend who understood these machines. When he arrived he did what I had done. It would not move. Finally he put a screw-driver between some wheels, gave it a twist, closed it down, switched on the current, and the thing went on. "Your machine is all right," he said, "Good morning!" "Not yet," I said. "What was wrong with it?" He said, "Your machine needed adjusting one-sixteenth part of an inch." That was the difference between efficiency and inefficiency. And I said, "Lord, help me! A sixteenth of an inch makes me unfit for my Lord's work and I am useless!"—*The Threefold Cord.*

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## THE PRIZE OF THE UPWARD CALL

Edward Bok, in *Twice Thirty*, tells a fine tale of an Indian chief. The old man was accustomed to test the mettle of his braves by making them run in a single effort as far up the side of the mountain as each could reach by one sustained effort. On an appointed day, four left before daybreak. The first returned with a bunch of spruce, indicating the height to which he had attained. The second bore a twig of pine. The third brought an Alpine shrub. But it was by the light of the moon that the fourth made his way back. Then he came, worn and exhausted, and his feet were torn by the rocks.

"What did you bring, and how high did you ascend?" asked the chief.

"Sire," he replied, "where I went there was neither spruce nor pine to shelter me from the sun, nor flowers to cheer my path, but only rocks and snow and barren land. My feet are torn; I am exhausted, and I have come late; but"—and a wonderful light came into the young brave's eyes as he added—"I saw the sea!"

*The view of immensity! The vision of the infinite! The revelation of the limitless!* That is the glory of the summit. That is the prize of the upward call! Those who respond to the challenge of the heights taste the fierce joy that only conquerors know; the victor's chalice is lifted to their lips. They are so transformed by their triumphs that life, even on its lowest levels, can never be the same again.—F. W. Boreham.

## PRAYER ANSWERED BY THE WORD

A. J. Gordon has told the story of a woman who was very timid whenever her husband was away from home at night, because she knew there were always two or three tramps in the barn. She prayed to be delivered from her fears, but somehow they lingered with her.

About this time her Sunday school superintendent asked her to take a class in the Sunday school, but she demurred because she was not qualified. But he begged her to think and pray about it.

One night she was reading Isaiah 51, when the words of verse 16 stood out before her in capitals: "I have put my words in thy mouth." "There," she said, "is God's answer about the Sunday School class!"

After meditating on the circumstance a few minutes, her eye fell on the same verse again when she read the next sentence, "I have covered thee in the shadow of mine hand." "There," she said, "is the answer to my other prayer."—*S. S. World.*

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## THE DIFFICULTY OF NOT BELIEVING

On a transcontinental train a Christian minister fell into conversation with a businessman whose only textbooks were popular magazines and daily newspapers, and whose chief and almost sole concern was commercial. The gods of the market place had triumphed. But his converse with the minister stirred his mind and heart a little, and he spoke of a fond memory of a Christian mother. He confessed that he was far removed from his early faith. Directly he looked searching into the preacher's face and said: "I should like to ask you this question, sir. Do you never have any doubts about the things you preach from the pulpit?"

The minister felt that if he said a bare "No," he would not be quite genuine. On the other hand, he felt that if he said a bare "Yes," he would make a false impression. The Spirit gave him a safe and sincere answer in the following words: "My dear sir, I do not have half so much doubt about my life and views as you have about yours when you really think of them."

The man was silent for a moment and then said seriously: "I guess you're right."

The incident is suggestive. One of the greatest of skeptics is reported to have used language like this: "I seem affrighted and confounded by the solitude in which I am placed by my philosophy. When I turn my thought outward I find nothing but distraction. When I turn my thought inward I find nothing but doubt and ignorance. I seem to myself to be placed in a very deplorable situation, environed with darkness on every hand." This man was a thinker. He doubted the faith of Christians and *he doubted his own doubts!*—*Sunday School Journal.*

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## **Beyond the Third Dimension**

*(Continued from page 640)*

speed, always with the chance of death by violence from his invention hanging over his head; but in our glorified resurrected bodies we shall conquer all that limits the flesh today, and no doubt the word speed will vanish from our vocabulary—it will seem so commonplace. Telescopes search the distant universes in the heavens, but with glorified bodies we will be able to move about all of creation at will, for we shall be released from mortal limitations. The resurrected body of Jesus could not be restrained by atoms. "When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst" (John 20:19). Substance shall have no more effect than that upon us, for "when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). The law of gravitation was repealed by the resurrected Christ, and at His ascension "he was taken up; and a cloud received him out of their sight" (Acts 1:9). In like manner, we "shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:17).

But as a foretaste of what lies ahead, in addition to the miracle of recapturing the committed sins of the past, God gives us the privilege of spiritually going beyond the basic three dimensions. To a man in the flesh, all that occurs must be tangible, the result of his harmony or dis-

harmony with the causes that be. But the Christian has the privilege of living by faith, that limitless measuring stick of which Jesus said, "Nothing shall be impossible unto you" (Matt. 17:20). The world hopes, but it cannot be sure. The Christian, living by faith, can have certainty, for "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Literally, through faith, we can handle and measure the substance of the future and have for our spiritual hope evidences of the future which the bravest unregenerate dare not predict for himself. As Christians, through faith, we can see through our difficulties with the assurance: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). We are not omnipotent; we are still in the flesh. But our fleshly limitations, through faith, are supplemented by the immeasurable wisdom of God!

#### ARE YOU A THREE-DIMENSIONAL?

**CHRISTIAN**, living in the limitations of the binding length, breadth, and height around you? Do you worry about the future because you cannot look through the eye of faith beyond the present, and see with certainty that His will shall be done in the future? Do you make no effort for spiritual progress because you cannot see that souls born again become certain of a glorious eternity? Relax upon the Word of God! Release yourself

from the limitations of the flesh. Your flesh is earthly, and it shall be held here because of its earthly limitations, but that within you, which is *you*, is eternal, and in Christ, through faith, unlimited! Launch out! Anyone can measure the shallow shore line that laps at the human brain, but "let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Fill your thoughts with His thoughts; then begin sounding out those depths which only eyes illuminated by the Light can see!

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WGGG	Gainesville.....	1210	4:30 p.m. Sun.	KWBG	Hutchinson.....	1450 4:15 p.m. Sun.		
WMAZ	Macon.....	940	10:45 p.m. Mon.	WLBJ	Bowling Greene.....	1340 8:30 p.m. Sun.		
WRLC	Toccoa.....	1450	2:15 p.m. Sun.					
Va....WCHV	Charlottesville.....	1450	8:15 a.m. Sun.	WBTH	Williamson.....	1400 7:30 p.m. Wed.		
	WFVA	Fredricksburg.....	1290	6:45 a.m. Sun.	WATW	Ashland.....	1400 8:15 a.m. Mon.	
	WSMV	Harrisonburg.....	530	7:15 a.m. Sun.	KDFN	Casper.....	1410 9:45 a.m. Tues.	
	WVVA			Canada....CJAR	Trail, B. C.	910 9:30 p.m. Sun.		
	WLPM	Suffolk.....	1450	10:45 a.m. Thur.	CKCA	Kenora, Ont.	930 10:30 p.m. Fri.	
	WASH	Seattle.....	1230	12:15 p.m. Sun.	FKQD	Anchorage.....	750 1:30 p.m. Sun.	
	KFTO	Spokane.....	1120		KFAR	Fairbanks.....	610 9:00 a.m. Tues.	
W.Va....WLOG	Logan.....	1230	9:45 a.m. Mon. Wed.					

## Criminal Aspects of Fortunetelling

(Continued from page 643)

acted as the medium and "message bearer" and foretold to members of the congregation present of certain matters which would happen to them in the future. Each of the church members present contributed twenty-five cents out of the collection by which the defendant was paid for her services. It was held that the defendant was engaged in the performance of religious services, and therefore not guilty of a violation of the statute. In those cases in which the courts have held various fortunetellers as criminal offenders under fortunetelling statutes,<sup>9</sup> the fortuneteller resorted to fraudulent practices through the use of "incantations or spells . . . [or] . . . any supposedly magic formula or hokus pokus"<sup>10</sup> under a pretense of occult powers,<sup>11</sup> or a holding out as a medium with the power to communicate with departed spirits,<sup>12</sup> or answering confidential questions with purported spiritual aid<sup>13</sup> in conjunction with prophecies or forecasts as to specific future events,<sup>14</sup> such as marriage,<sup>15</sup> birth,<sup>16</sup> health,<sup>17</sup> death,<sup>18</sup> travel,<sup>19</sup> business ventures,<sup>20</sup> obtaining a position,<sup>21</sup> and inheriting money.<sup>22</sup>

THE FOLLOWING CASE IS A typical illustration of a fortuneteller who has been convicted under a fortunetelling statute. In *McMasters v. State*,<sup>23</sup> the defendant, a spiritualistic medium, went into a trance and claimed to convey a message from the spirit of Minnehaha, an Indian maid. The defendant told her client, a "stool pigeon," that she would marry a millionaire after two disappointments in suitors. The client paid the defendant one dollar for her services, and the latter gave her six calling cards to distribute to friends. In affirming the defendant's conviction, the Oklahoma court declared that the defendant's practice of fortunetelling "is a system of speculative philosophy attended with superstitious credulity and . . . tinged with hypocrisy. . . . It seems very much like a gypsy fortuneteller, or the reading of the palm by some wrinkled old hag, or the interpretation of a crystal gazer in a freak side show. Doubtless it was this species of hypocrisy and legerdemain that this statute was intended to suppress. An innocent practice or entertainment [fortunetelling], whether of a religious nature or not, may be regulated and suppressed where the tendencies and temptations to pervert it into evil channels is manifest, and where the evil is likely to overbalance the good. Fantastic philoso-

phers and religious zealots, like other people, must conform to wholesome police regulations."

EVEN IN THOSE CASES in which the fortuneteller confines his practice as an incident to a religious exercise, he may be subject as an offender under the statute where it is shown that he is exploiting fortunetelling for commercial profit.<sup>24</sup> The courts are unanimous in holding that one is not authorized under the cover of religion or a religious exercise to tell fortunes for selfish gain.<sup>25</sup> Religion cannot be used as a shield to cover a business undertaking. The commercial practice of fortunetelling followed as a money-making venture or occupation under a false cloak of religion is the criminal practice of fortunetelling within the plain meaning of the fortunetelling statute, and subject to its penal provisions.<sup>26</sup> This rule is particularly applicable to the practice of fortunetelling where it is conducted for gain at a carnival, fair, circus,<sup>27</sup> or in the theater,<sup>28</sup> and also where the fortuneteller conducts his practice, apart from the church edifice, in a loop office building or in a residence,<sup>29</sup> and passes out cards,<sup>30</sup> circulars,<sup>31</sup> or places large self-eulogizing advertisements<sup>32</sup> in the newspapers.

Whenever a fortuneteller is subjected to criminal prosecution, the defense of constitutional religious freedom is always raised. On this point, however, the law is well settled that although the government may not interfere with mere religious belief and opinions, it can prohibit and punish religious practices which are criminal offenses.<sup>33</sup> Since a violation of a fortunetelling statute is a criminal offense, it can readily be seen that a fortuneteller, whose practices make him guilty of such offense, cannot claim the defense of constitutional religious freedom.<sup>34</sup>

<sup>9</sup>*Spiritualist*, People v. Ashley, *supra*; *Seer*, People v. Elmer, 109 Mich. 493, 67 N. W. 550 (1896); *Astrologer*, State v. Neitzel, 69 Wash. 567, 125 Pac. 939 (1912); *Horoscope-caster*, State v. Hatfield, 87 N. J. L. 124, 93 Atl. 677 (1915); *Palm reader*, People v. Malcolm, 154 N. Y. S. 919; *Medium*, McMasters v. State, *supra*; *Occult scientist*, City v. Hillscher, 295 Mo. 293, 242 S. W. 652 (1922); *Magnetic psychometrist*, Stonehouse v. Mason, 2 K. B. (1921) 818.

<sup>10</sup>*Commonwealth v. Blair*, 92 Pa. Sup. Ct. R. 171 (1927).

<sup>11</sup>*Monk v. Hilton*, 46 L. J. Mag. Cases N. S. 163 (1877).

<sup>12</sup>*Haas v. State*, 26 Ohio Ct. R. 545 (1917).

<sup>13</sup>*McMasters v. State*, *supra*.

<sup>14</sup>*Queen v. Enwistle*, 1 Q. B. (1899) 846; *Rex v. Monsell*, 35 Ontario L. R. 356 (1916).

<sup>15</sup>*Rex v. Marcott*, 2 Ont. L. R. 105 (1901); *People v. Ashley*, *supra*.

<sup>16</sup>*Ibid.*

<sup>17</sup>*People v. Plaskett*, *supra*.

<sup>18</sup>*Ibid.*

<sup>19</sup>*People v. Malcolm*, *supra*.

<sup>20</sup>*Penny v. Hanson*, 18 Q. B. 478 (1877).

<sup>21</sup>*People v. Ashley*, *supra*.

<sup>22</sup>*State v. Neitzel*, *supra*.

<sup>23</sup>*Oklahoma Crim. 318*, 207 Pac. 566 (1922).

<sup>24</sup>*Haas v. State*, *supra*; *People v. Ashley*, *supra*.

<sup>25</sup>*People v. Ashley*, *supra*.

<sup>26</sup>*Dill v. Hamilton*, *supra*; *State v. Neitzel*, *supra*; see also cases in footnote 9.

<sup>27</sup>*Dill v. Hamilton*, *supra*.

<sup>28</sup>*Fay v. Lambourne*, 108 N. Y. S. 874 (1908).

<sup>29</sup>*People v. Cole*, 219 N. Y. 98, 113 N. E. 790 (1916).

<sup>30</sup>*City v. Hillscher*, *supra*.

<sup>31</sup>*Penny v. Hanson*, *supra*.

<sup>32</sup>*People v. Elmer*, *supra*.

<sup>33</sup>*Davis v. Beason*, 133 U. S. 333, (1889); *Reynolds v. U. S.*, 98 U. S. 145 (1878).

<sup>34</sup>*Ibid.*; *People v. Plaskett*, *supra*; *Dill v. Hamilton*, *supra*; *People v. Ashley*, *supra*; *McMasters v. State*, *supra*.

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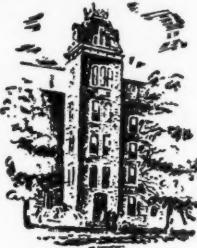
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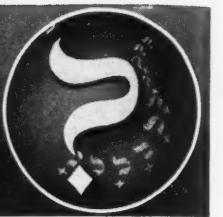
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# Practical and Perplexing Questions

★ Nathan J. Stone



The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.



Dr. Stroh



Mr. Stone

See editorial on page 628

\* \* \*

## THE CHRISTIAN AND WAR C.O., Buffalo, N.Y.

**Questions:** (1) Why did God command the annihilation of certain nations? (2) In view of John's words to soldiers, "Do violence to no man," how can a Christian engage in war? (3) How can a man love his fellow and kill at the same time? (4) What is the difference between going to war and making munitions?

**Answers:** (1) This was an act of judgment on God's part. Over and over again throughout the Scriptures, nations are used as the instruments of God's justice (Isa. 10:5, 6). From Genesis 15:16 and from many things, we know the nations you refer to were no longer worthy in God's sight to possess the land or to live. (2) John the Baptist here acknowledges their profession of soldiery. He simply bids them not to go beyond their calling by doing violence, apart from war, and for the sake of gain, because it is in their power to do so. (3) War may no more be "killing" in the sense of Exodus 20:13, than the sentence of death which a judge imposes (Gen. 9:6), or an act of self-defense, or the defense of those we love. Though we are not of the world, we are still in it and have responsibilities in it (Matt. 22:21; Rom. 13:1, 6, 7; I Tim. 2:2, 3). Soldiers do not fight merely as individuals, and are therefore not responsible in the same sense. (4) The responsibility for a war lies with a whole nation in a representative government. Not only those who make munitions, but all who pay the taxes which make the prosecution of a war possible, indeed, all the nation is equally responsible with the soldier (who, after all, only represents the nation), for the death and destruction wrought in a war.

—P&PQ—

## "BACKSLIDING" RESTORED Vancouver, Wash.

**Question:** Can one who has commit-

ted a grievous sin be restored to fellowship and service?

**Answer:** Can anyone doubt this who reads such a passage of Scripture as Psalm 51? Surely no sin truly repented of and put away need deprive one of the Father's fellowship and favor. God will never despise a broken and a contrite heart (Ps. 51:17), neither will He refuse to restore to such the joy of His salvation and service (Ps. 51:12, 13). God even pleads with such to return to Him, promising to heal (Jer. 3:22; Hos. 14:4)—and with Israel of old it was not merely a matter of one grave sin but a continual backsliding. Surely no sin could have been more grievous in the circumstances than that of David, yet we cannot doubt his restoration. And what of the prodigal received so warmly back to the Father's heart (Luke 15:11-24)? Surely the Lord Jesus who received publicans and sinners so freely would receive back one who had wandered from the path for a moment. The God of all mercy will abundantly pardon (Isa. 55:7).

—P&PQ—

## SIMPLICITY OF SALVATION E.N., El Paso, Tex.

**Questions:** (1) Why is the plan of salvation so simply stated in some places and in others appears so difficult? (2) Must true repentance issue in sinless perfection?

**Answers:** (1) The plan of salvation is simple and is always made to appear so. Passages of Scripture which appear to make it difficult will yield their meaning to a proper understanding of the context and circumstances. Thus the oriental imagery surrounding Luke 13:24 is rather a warning against trifling with God and eternal interests, and an exhortation to enter in while there is time. It is a warning against delay and pride. The sort of gate mentioned in this verse would be closed after sunset, and it was a low gate which one must stoop to enter. (2) Repentance involves a consciousness of personal sin and the determination to turn from it. True repentance is a radical change of attitude toward sin, and a turning to God. It must mean a thorough spiritual change. It may not be fully carried out at once, but certainly there should be no thought of continuing even for a while in any known sin. To teach that true repentance leads to sinless perfection, however, is unscriptural.

—P&PQ—

## VOICE FROM HEAVEN M.P., Memphis, Tenn.

**Question:** What is the occasion of the third opening of the heavens and the voice of God speaking to Jesus?

**Answer:** There is only one occasion in the life of our Lord when heaven

is said to have opened. There are three occasions, however, when a voice was heard from heaven. The third is mentioned in John 12:28. These experiences came at crises in His life, and were not only expressions of the Father's delight in and approval of Him, but were for His comfort and encouragement. Before the transfiguration, Peter had tried to discourage the path of the Cross. On the last occasion the opposition to Him had reached a climax; the supreme hour and crisis of His life was approaching. The voice here was intended not only for Him, but for those who stood about (v. 30). To those who refused Him, it was a voice of judgment. Coming after the triumphal entry and just before Gethsemane, it was at a most appropriate time.

—P&PQ—

## LAYING ON OF HANDS J.N.A., Chicago, Ill.

**Question:** What is the meaning of the "laying on of hands" in ordination?

**Answer:** The laying on of hands is of very ancient origin and was apparently practiced in patriarchal times as a form of benediction (Gen. 48:14; although here there seems to be a promise of hereditary blessing). It was also practiced as an act of consecration, as in the setting apart of the tribe of Levi (Num. 8:10); the appointing of Joshua as his successor by Moses (Num. 27:18-23; Deut. 34:9). It was the outward symbol of a bestowal of the Spirit and the transference of authority. Jewish rabbis, also, until comparatively recent times, were thus set apart. In the New Testament it was practiced particularly in a special way by the apostles for the bestowal or recognition of the gift of the Spirit and setting apart to office. As practiced today, its significance differs with various denominations, some considering it essential and sacramental, others only as symbolic. In the latter case it is regarded as the outward symbol of special blessing or gift bestowed by God, and also as a communication of authority.

—P&PQ—

## IMAGINATION OR FACT? H.F., Janesville, Calif.

**Questions:** (1) Are Old Testament statements merely the result of oriental imagination? (2) Is it right to instill in the minds of children the absolute correctness of the Word of God? (3) Should we believe when we cannot fully understand?

**Answers:** (1) To declare that certain statements of the Old Testament (evidently meant to be statements of fact) are simply the work of Orientals whose imaginations have run away with them, is to disparage and deny the work

Moody Monthly

of the Holy Spirit who inspired them. Further, to make it a matter of ribaldry in the pulpit may seem smart, but it is nothing short of sacrilegious. The sun certainly "stood still" for Joshua, as the Scriptures emphatically declare (Josh. 10:13, 14). Only unbelief could call such a positive and emphatic statement a figment of the imagination or even a figure. Jonah was literally swallowed by a "great fish" (not necessarily a whale, although even some whales could have done it). (2) To refrain from instilling in the minds of children the "absolute correctness" of the Bible would be for Christian parents a gross dereliction of duty, and it would expose children to the unbelieving and skeptical who certainly do not hesitate to instill doubt and unbelief into their minds. God commanded Israel to *diligently* teach their children all of God's Word at all times (Deut. 6:7). There could be no better time to teach a child the truth than at an age when the mind is open and pliable and trustfully accepts even what cannot be fully understood. (3) Even for adults to refuse to believe whatever cannot be fully understood is sheer presumption and utterly inconsistent even with the ordinary fact of life. You are quite right in fully believing in the virgin birth, the Trinity, and other facts which we cannot yet fully grasp. For the present "we walk by faith, not by sight" (II Cor. 5:7), and we only "know in part" (I Cor. 13:12). To refuse to believe is not intelligent; it is only lack of faith.

—P&PQ—

#### ITALICS IN THE BIBLE

*Mrs. H. F. Shepherd, Tenn.*

**Questions:** (1) What is the purpose of italicized words in the Bible? (2) What did Paul mean by, "Let the woman keep silence in the churches"?

**Answers:** (1) The italicized words in the Bible are *not* for emphasis. The italics indicate words which do not appear at all in the original. The word "unknown" in the phrase "unknown tongue" (I Cor. 14:2, 4, 13, 14, 19, 27) does not therefore appear in the Greek. In all these places the Revised Version renders simply "a tongue." Italicized words were inserted in the King James Version in the effort to make the meaning clearer. (2) There was evidently a great deal of disorder in the public worship of the church at Corinth. Probably women in the new-found freedom of the church were asking their husbands the meaning of what was being said while the service was proceeding, and thus adding to the disorder. Paul exhorts such to wait till they get home to inquire about these things.

—P&PQ—

#### THE TWO WITNESSES

*A.C., Little Rock, Ark.*

**Questions:** (1) Who are the two witnesses of Revelation 11:3-5? (2) What is meant by 1260 days?

**Answers:** (1) There is some difference of opinion regarding the identity of these two witnesses, or rather of one of them. There is general agreement that one is Elijah (Mal. 4:5; Matt. 17:11). The other is identified by some as Enoch

and by others as Moses. There is much support from ancient writings and traditions for his identification as Enoch. Some argue from Revelation 11:6 and other portions of Scripture, such as Matthew 17:13, that Moses is meant. More important than the witnesses themselves, however, is the nature of their witness and work, which is to announce God's right to and resumption of His Lordship over the earth and to judge and punish all who oppose it. (2) The 1260 days are a literal period of time—three and one-half years—during which the witnesses prophesy. They are considered by many to refer to the first half of Daniel's seventieth week of seven years. They are not identical with the forty and two months of Revelation 11:2.

—P&PQ—

#### APOSTOLIC SUCCESSION

*H.E.R., Detroit, Mich.*

**Question:** What does the Bible teach about apostolic succession?

**Answer:** Strictly speaking, there is no such thing as apostolic succession. The apostolic office was confined to those who had been with Christ and had witnessed His death and resurrection. The office ceased with the death of the apostles. Special gifts were bestowed on them for a special work, nor has this ever been repeated. If by apostolic succession is meant an unbroken line of spiritual successors from the days of the apostles through the laying on of hands, this cannot be proved and there is abundant evidence to the contrary. Even if it could be proved, the character of very many who have claimed such succession proves conclusively that there is no efficacy whatever in the mere laying on of hands. There may be an official communication of ecclesiastical authority, but not that power and grace and authority which Christ bestowed directly on the apostles. The only succession the Bible knows is that of men gifted with the Holy Ghost and set apart by Him, of which the laying on of hands is only an outward symbol. It is contrary to the explicit statements and spirit of the Word of God to declare that the Holy Spirit and His gifts can be communicated by the touch of any man's hand. See I Corinthians 12:11; Acts 11:17; 13:1-4; 15:8 where no apostle seems to have been present at all.

—P&PQ—

#### MODERN TRANSLATIONS OF THE BIBLE

*R.W.S., Wakarusa, Kan.*

It is not safe usually to put complete reliance on any one-man translation of the Bible. It is difficult for one or even two men in translating to avoid interpreting, or introducing the subjective element and the injection of personal views. Such translations should be used chiefly for reference and together with the Authorized or Revised Versions of the Bible.



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# Sunday School Lessons\*



\* Harold L. Lundquist

July 12

## ADAM AND EVE: TEMPTATION AND SIN

Genesis 3:1-13, 23, 24

Golden Text: *The soul that sinneth, it shall die.*—Ezekiel 18:4.

THE finished creation of God was "very good," but before long it was marred by sin. Dr. Hart-Davies in his book on Genesis speaks of a brick from the walls of ancient Babylon, now in the British Museum. It "bears the imprint of one of Babylon's mighty kings. Right over the center of the royal seal is deeply impressed the footprint of a 'pariah' dog which apparently trod upon it when it was soft and plastic. Human nature is like that brick. Man originally was made in the image of God, but over the divine likeness there has been superimposed the dirty disfigurement of the devil's imprint."

We see first in our lesson the appearance of the serpent who is the subtle emissary of—

### I. Satan (vv. 1-5).

Man, because he was made in God's image, was not a mere automaton, having no moral choice. He was a free being who had to choose between good and evil. Obedience to God is the underlying moral principle of the universe. Man was given an opportunity to obey by the prohibition of one tree in the Garden of Eden. The principle of prohibition in the midst of a world of privilege thus has divine sanction.

Satan provided the occasion for man's fall into sin. He came, not as the cloven-hoofed monstrosity of modern cartoonists, but as a creature more subtle than all other creation. His approach in our day is just as smooth and cultured (II Cor. 11:14).

### II. Sin (v. 6).

Let us be clear that sin is not a necessity, not a natural weakness of man, not a falling upward in the progress of the race, but a deliberate choice to transgress the law of God. At once it showed its true nature by reaching out and leading another into transgression.

The one who listens to a slander against God can easily begin to doubt His Word, and then it is not difficult to look at what God has forbidden. Then the desire of the flesh takes hold and disobedience follows (cf. I John 2:16).

### III. Shame (vv. 7-13).

The breaking of a right relationship with God broke the perfection of man's fellowship with man. Innocence was swallowed up in a sense of shame. But the shame is far deeper than a sense of nakedness. It speaks of a heart marked

with sin which makes man hide from God.

Satan had promised Adam and Eve that they should know more about good and evil (v. 5); but all the good they learned about was what they had now lost, and the evil they learned was the sin which now blackened their souls and darkened their lives.

And with them fell the whole human race, for Paul tells us in Romans 5:12 that "by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned."

### IV. Sorrow (vv. 23, 24).

Man and his help meet, who had begun with such glorious promise in the garden, now had the great sorrow of being driven out by God. No longer to be trusted, man was kept out by the cherubim, mysterious angelic beings with the awful flaming sword.

Labor, which in the garden had been but a pleasant diversion, became a struggle against a thorn-infested ground. Sorrow was linked with motherhood, and man began to bear the heavy responsibilities of life (see Gen. 3:14-19).

But we must not close our lesson without pointing out that in the midst of judgment God provided mercy. The promise of man's redemption is written first in God's Book in Genesis 3:15, and from there the scarlet thread of redemptive truth runs right through the Bible to its last chapter.

Even in judging the first Adam for his sin, God thus promised the coming of the second Adam who was to redeem the race. We became members of the first Adam's family by natural birth—without the privilege of choice. We become members of the family of the second Adam by a new birth—a spiritual, supernatural rebirth. But the latter is by our own choice! (I Cor. 15:21, 22, 45).

May even this lesson, which tells us how we as members of the human race are all under sin, lead many out into a decision to change families and become the brethren of Christ and children of God by faith in the Saviour, Jesus Christ our Lord.

### July 19 CAIN AND ABEL: A CONTRAST

Genesis 4:1-15

Golden Text: *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.*—Hebrews 11:4.

THE weed of sin is fast growing, and brings forth bitter fruit. The disobedience of Adam and Eve resulted in their being put forth from the garden, but that judgment did not terminate the

awful plague of sin. We see it in this lesson showing forth in their son, as it has all the sons of Adam down through the centuries.

It is a dark picture and one which would discourage us did we not know that redemption has been wrought out by "the second man, the Lord from heaven" (I Cor. 15:47).

We have here two sons of Adam with their differing personalities, a clash and the first murder, and then one man—a vagabond on the face of the earth.

### I. Two Sons (vv. 1-7).

The birth of a child is always an exciting occasion, and one can readily imagine what it must have meant when the first boy ever to be born put in his appearance. What joy, what concern for his welfare, what plans for the future! And then, what disappointment and sorrow!

But before speaking of that, let us observe how he and his brother differed in their interests and personalities. It is a surprising thing how completely different two sons in the same family can be.

Abel chose the work of a shepherd, much honored in the early history of man. Cain became a tiller of the soil, which with the passage of time has come to be more important than the other.

They also had a different viewpoint on worship. Cain was a religious man. He apparently was the first to worship, but he came in the spirit of one who recognized God only as his Creator, the One worthy of his homage. Abel came also with a gift, but his attitude was quite different. His offering spoke of sacrifice, the need of a covering for sin (cf. Gen. 3:21). It was more than homage, it was a plea for forgiveness.

The Lord's acceptance of Abel's sacrifice made Cain angry (v. 5). Here again he differed from Abel, for there was no angry response on his part. Abel had recognized God's desire in worship. Cain not only failed to do so, but rejected God's instruction and His plea (vv. 6, 7).

Jealousy led to anger, and anger (as it so often does) led to—

### II. Murder (vv. 8, 9).

Instead of repentance and correction, the anger of Cain carried him to the awful conclusion of hatred, the taking of life. We tend to think of murder as a crime which only a desperately wicked man would commit. We hardly think of the "respectable" little sin of envy as being the root of murder, but it is, often and sometimes very quickly.

Actually there is no little sin, for it is the genius of sin to grow, to increase, to go step by step, yes, often by leaps and bounds, to its horrible fruition. "The heart is deceitful above all things, and desperately wicked: who can know it?"

Moody Monthly

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(Jer. 17:9). Why trust it?

The deceitfulness of Cain's heart is shown by the callous evasiveness of his reply to God concerning his murdered brother. His sin brought God's question. It always does. Do not assume that you can hide from Him. It has been suggested that committing sin is like touching a burglar alarm—the bell rings, and one must answer for his act.

"Am I my brother's keeper?" is the perfect expression of the selfish and indifferent attitude of the world. Human beings are regarded as simply those to be exploited, beings upon whom they may prey. For example, just to make money, men are willing to destroy a fellow man with intoxicating liquor, or break down his decency and morality by selling him indecent books or magazines.

We recognize such acts as sinful, but let us not overlook our own obligation to bring to our brother man the gospel which he so desperately needs. We ought also to remember that we are under obligation to put around our weak and sinful fellow man every possible moral and spiritual safeguard.

Murder having taken one of the two sons, we find that the remaining one is just—

### III. A Vagabond (vv. 10-15).

Judgment for sin made Cain a wanderer and a fugitive. Never would he be able to get away from the cry of his brother's blood (v. 10). No wonder he said he could not bear it. But notice that his cry was not one of repentance or contrition, but only of fear, of retribution.

So God shows mercy, forbidding the judgment of men upon Cain. Vengeance belongs to God, and in this first murder He reserved judgment to Himself. Later He put upon man the responsibility of judging and punishing murder by death (Gen. 9:6), but here He put His protecting hand on Cain.

Yet, to be a fugitive, with no real abiding place on earth, and every man's hand against him, was indeed a heavy punishment. One could have wished that it had brought repentance, but it did not. May none of us go the way of Cain.

July 26

### NOAH: GOD'S COVENANT WITH MANKIND

Genesis 9:1-16

Golden Text: *I will remember my covenant.*—Genesis 9:15.

**G**OD does not forget. He keeps His promises now just as He did in the days of Noah. Since our lesson of last Sunday, a long period of time had elapsed. Generation after generation had come and gone, and all the while man grew more and more wicked. Finally, God saw that He must put an end to the corruption of the human race, saving just one righteous family, that of Noah, with which to begin anew.

He warned Noah of the judgment of the flood, and he in turn doubtless warned others, but finally the day came when God shut him in the ark and poured forth the waters of judgment upon the then inhabited earth. But the same God who shut Noah in (Gen. 7:1),

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God has not forgotten a single one of us; that He remembers every promise He has ever made; that He keeps every covenant. And on the contrary, how disturbing it must be to the unbeliever to realize that God has not forgotten his sin and unbelief, nor the judgment which is sure to come.

The story of Noah should stimulate our faith, causing us to trust God, to obey His every command, and to look to Him for His power in our lives, His protection over us, His promise of grace to all who believe.

August 2

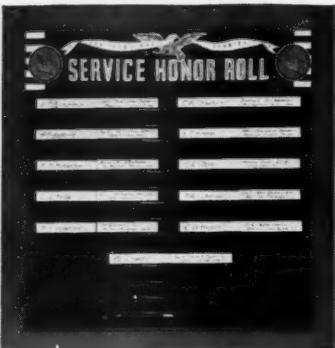
ABRAM: A PIONEER IN FAITH

Genesis 12:1-9; Hebrews 11:8-12

Golden Text: *Fear not, Abram: I am thy shield, and thy exceeding great reward.*—Genesis 15:1.

WITHOUT faith it is impossible to please God (Heb. 11:6). The opposite is also true, namely, that faith always pleases God. As we read the Bible and consider Christian experience, it is evident that God is constantly longing to show Himself strong in behalf of them who believe Him (II Chron. 16:9).

Abraham was not the first man to walk by faith. Before him came such men as Abel, with his acceptable sacrifice; Enoch, with his walk pleasing to God; Noah, who



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believed and obeyed, and others.

But Abraham was nonetheless a pioneer of faith. He had many other noble characteristics, and was a man of such distinction that his memory is venerated by Jews and Mohammedans as well as Christians. Yet his real claim to an outstanding place in history is that by faith he responded to God's sovereign act in choosing him to begin a new nation, to be His chosen people.

We note two important points about faith:

#### I. Faith Makes Demands.

In the very nature of things, faith calls for action consistent with belief. "Faith without works is dead" (James 2:20), that is, not a real faith at all. In Abraham's life (and in our life) faith calls for—

##### 1. Separation (Gen. 12:1).

"Get thee out," was God's command to Abraham. To accomplish His divine purpose God had to take him out of the heathendom of his fathers, and start anew. It is His command to His followers today, "Come out from among them, and be ye separate, saith the Lord" (II Cor. 6:17).

Who will doubt that this is the crying need of the church today, for instead of the church being in the world seeking to win it to Christ, worldliness has come into the church and devitalized its message and robbed it of its usefulness.

##### 2. Obedience (Gen. 12:4-6; Heb. 11:8, 9).

"Abram departed, as the Lord had spoken" (v. 4). He didn't know where he was going, but he did know who had called him, and he went. Faith knows God, and obeys Him without hesitation and without reservation.

Obedience is a virtue that needs to be revived, in the home, in school, in society, and especially in our relation to God, for there surely should be no disobedient children in the family of God. He merits and expects obedience.

##### 3. Trust (Gen. 12:7-9; Heb. 11:10).

An assured reliance on the Word of God is a part of faith. God made a promise to Abraham. He accepted it, and worshiped. Here was no questioning, no bargaining, but simple trust in God's word. In fact, there was anticipation of even greater things to come (Heb. 11:10).

We need men of vision, and that means we need men who by faith can see the unseen, who can see "a city which hath foundations" even in the midst of destruction and disorder. "In God We Trust," must be more than a motto on our coins if America is to survive.

#### II. Faith Brings Results.

The world wants to know if a thing works, before accepting and approving it. Well, faith really does work! It brings—

##### 1. Blessing (Gen. 12: 2, 3).

God is always on the giving hand. "I will bless" was His word to Abraham, not only for Abraham himself and for the great nation of which he was to be the father, but to "all the families of the earth" (v. 3). How gloriously that promise was fulfilled in the coming of Christ our Redeemer, who also was a "son of Abraham" (Matt. 1:1).

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##### 2. Protection (Gen. 12:3).

"I will curse him that curseth thee." That promise to Abraham is still binding and valid. God is not through with Israel. The nations and persons who have vented their hatred upon the children of Abraham need to take notice.

We need to be reminded that God's protecting care is just as sure over us who bear His name. We too are "safe in Jehovah's keeping," even in what is perhaps the darkest hour in the history of the world. Faith in God brings to us the protection of His almighty hand.

##### 3. Fulfillment of Promise (Heb. 11:11, 12).

The entire promise to Abraham hinged on the birth of a son, something which was, humanly speaking, beyond all possibility. But because Sarah, joining Abraham in believing God, "judged him faithful who had promised," it came to pass.

"With God all things are possible" (Matt. 19:26). He delights in doing the impossible in response to the faith of His children. Apart from that fact we might be fearful, yes despondent, but "with God" we say again, "All things are possible."

A believer living a separated life, obedient to God's will, and trusting Him for all things, will know God's abundant blessing, His protecting care, and the fulfillment of all His "great and precious promises" (II Pet. 1:4).

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## CONDITIONS OF NATIONAL BLESSING

**II Chronicles 7:14, 15**

1. *Humbling*—before God because of sin.
2. *Praying*—to God for forgiveness of sin.
3. *Seeking*—to please God by turning from sin.

—Walter Rothwell.

## THE STAR OF HOPE

**Matthew 2:10**

1. The Star of Promise (Rev. 1:16, 20; Matt. 2:2).
2. The Star of Disappointment (Jude 13; Matt. 2:2).
3. The Star of Praise (Job 38:7; Ps. 148:3).
4. The Star of Reward (Dan. 12:3; Rev. 2:28).

—Orus Rupe.

## THE CHRISTIAN'S DECLARATION OF INDEPENDENCE

**John 8:36**

1. *The First Declaration of Independence.*  
The children of Israel cutting loose from Egyptian bondage (Exod. 12:17; 14:30).
2. *The American Declaration of Independence.*  
July 4, 1776.
3. *The Christian's Declaration of Independence.*  
Freed from sin (John 8:36), pardoned (Isa. 55:7), redeemed (Eph. 1:7), cleansed (I John 1:7), saved (Titus 3:5).

—Earl F. Hine.

## A SOLDIERLY SAINT

**II Timothy 2**

- Introduction:* Qualifications for volunteers and draftees.
1. Son (vv. 1, 2). Not an alien (John 1:12; Eph. 2:11-13).
  2. Sound (vv. 3-5). A clear mind and a sound body.
  3. Square (v. 16). An honorable fighter.
  4. Sower and Reaper (vv. 6-8). He must be partaker of his own fruit (Ps. 126:6; Matt. 13).
  5. Suffer (vv. 9-14). Endure hardness.
  6. Student (vv. 15-18).
  7. Separatist (vv. 19-23).
  8. Servant (vv. 24-26). Under command of the Captain of our Salvation.

—M. E. Hawkins.

## BLACKOUT

The lights flick out, the sirens shriek, While frightened persons shelter seek; An inky darkness settles down; Then solemn stillness grips the town.

I listen for the bomber's roar  
Because I know we are at war.  
All useless now to reason why—  
No choice but just to do or die.

And so I turn to God in prayer  
That lives of loved ones He will spare,  
That our great country might be saved  
From bloody men, by greed depraved.

Then He removes that sickening qualm  
And substitutes a peaceful calm;  
With everything in His control  
I have no blackout in my soul.

—James Dickey Allison,  
in *The Lutheran Witness*.

## What time I am afraid I will trust in Thee.—Psalm 56:3.

A REMEDY for those who are NERVOUS of AIR RAIDS and other alarms:

Think of what God has promised,  
Not of what the Germans have threatened.

Remember what He is,  
Not what they are.  
Think of what God can do,  
Not of what they may attempt.  
Count up the wonderful escapes,  
Rather than the alarming casualties.  
Think of what God has already done,  
Not of what the enemy has done.  
Think of our security in Christ,  
Not of our insecurity in London or elsewhere.

—The Indian Christian.

## WHO IS ON THE LORD'S SIDE?

**Exodus 32:26**

- I. **The Advantage of Being on the Lord's Side.**
  1. In time of temptation (I Cor. 10:13).
  2. In time of ridicule (I Kings 18:21-38).
  3. In time of persecution (Acts 7:60).
  4. In time of death (Luke 23:43).
- II. **How to Be on the Lord's Side.**
  1. In Christ (II Cor. 5:17).
  2. By faith (Heb. 11:6).
  3. Possessing the Holy Spirit (Rom. 8:9).
  4. Walking in the light (I John 1:7).

## III. The Results of Being on the Lord's Side.

1. Salvation (Acts 16:31).
2. Lives cleansed (John 15:3).
3. Eternal life (John 10:26-28).
4. A home in heaven (John 14:1-6).

—E. Loren Pugsley.

## MORE THAN CONQUERORS

**Romans 8:37 and II Chronicles 20:15**

When we surrender our battles to Christ, He leads us in triumph, and our victories are rich in spoils. There are no barren victories in God's plan of campaign.

1. Moses was saved and mother was paid wages (Exod. 2:9).
2. Israel escaped and spoiled the Egyptians (Exod. 12:36).
3. God undertook and Israel gathered the spoils (II Chron. 20:25).
4. Temple was built and enemies paid the expenses (Ezra 6:7, 8).
5. Prison doors were opened and jailer was saved (Acts 16:27, 34).

*Formula:* Prayer, plus going forward, plus praise, equals victory with spoils (II Chron. 20:12, 17, 22, 25).

—Mrs. Eloise S. Haven.

## FRETTING

Fret not thyself because of evil-doers  
—Psalm 37:1.

### I. The Sin.

Fretfulness is a sin against:

1. Ourselves. Destroys peace of mind; the mother of bitterness, harshness, faultfinding.
2. Others. Robs homes of their happiness.
3. God. John Wesley once said, "I dare no more fret than curse and swear. To have persons at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on His throne, and ruling all things."

### II. The Causes.

1. Envy.
2. Covetousness.
3. Want of faith in God.

I have read that one of Cromwell's friends was a fretting Christian, to whom everything went wrong. On a certain occasion, when unusually fretful, his sensible servant said, "Master, don't you think that God governed the world very well before you came into it?" "Yes; but why do you ask?" "Master, don't you think God will govern the world very well after you go out of it?" "Of course I do." "Well, then, can't you trust Him to govern it for the little while you are in it?"

### III. The Cure.

1. Look on the bright side of things.
2. Look not merely at the present, but think of the future.
3. Have faith in God. Then you will welcome whatever comes, knowing that He can help, even by adverse circumstances.

—J. Scilley.

## CHRIST CRUCIFIED

Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling-block to weak believers, a comfort to infidels, a hotbed for formalism, a joy to the devil, and an offense to God.

—J. C. Ryle.

## ASPECTS OF FAITH

*Foresees*. Looks beyond the seen to the unseen (Heb. 11:13, 17).

*Anticipates*. Counts that which is promised as already possessed (I John 5:14, 15).

*Inspires*. Gives incentive for earnest endeavor and eager anticipation (II Cor. 5:7).

*Triumphs*. Gains victory over the things of the world (Eph. 6:16).

*Hopes*. Waits in patient expectation for that which as yet is unrealized (Heb. 11:1).

—Fred S. Shepard.

## CHRIST ENTHRONED

Psalm 110:1

1. His Own Anticipation (Luke 22:69).
2. A Proof of His Deity (Heb. 1:13).
3. Sequel to a Finished Work (Heb. 1:3; 10:12).
4. Guarantee of a New Ministry (Heb. 8:1; Rom. 8:34).
5. A Revelation of the Believer's Standing (Eph. 1:20).
6. A Magnet for the Believer's Affection (Col. 3:1).
7. An Encouragement to the Pilgrim (Heb. 12:2). —*The Witness*.

## WHAT WE HAVE IN CHRIST

1. *Life* (I John 5:11, 12). Because I am "in" Christ, I am in (possession of) His life.
2. *Righteousness* (II Cor. 5:21). Because I am "in" Christ, I am in (the position and possession of) His righteousness before God.
3. *Love* (Rom. 8:39). Because I am "in" Christ, I am in (the experience of) His love.
4. *Joy* (John 15:11). Because I am "in" Christ, I joy with His joy.
5. *Peace* (John 16:33). Because I am "in" Christ, I have His peace in perpetual possession.
6. *Strength* (Phil. 4:13). Because I am "in" Christ, I have His strengthening constantly supplied to me.
7. *Light* (Eph. 5:8). Because I am "in" Christ, I am in (possession of) light, His "lighting scheme" for the world.
8. *Inheritance* (Eph. 1:11). Rejoice "in" the Lord, and again I will say, Rejoice. —Norman B. Harrison.

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## CHRIST, THE ADVOCATE

I dreamed the Saviour came to be  
My Guest awhile;  
My home was hallowed by His word,  
His gracious smile.  
At evening in the chamber there  
He went alone;  
I listened breathlessly to hear  
An undertone  
That thrilled my very soul because  
It held my name!  
Oh, was it all an empty dream?  
Nay, just the same  
As if within that little room  
I heard Him pray,  
He brings my need before the Father  
Every day.

—Opal Leonore Gibbs,  
in *Earnest Worker*.

## SOME REAL CONVICTIONS

Psalm 16:8

1. *Priority*—"I have set the Lord always before me."
2. *Fidelity*—"Because he is at my right hand."
3. *Stability*—"I shall not be moved."

—Ellery Gilbert Aldridge.

## CHRIST, THE LIGHT OF THE WORLD

John 8:12, 31, 32

- I. *Appropriating the Light* (v. 12)
  1. Beginning of light—Jesus Christ.
  2. Requirement for light—following Jesus.
  3. Receiving the light—life through Christ.
- II. *Growing in the Light* (vv. 31, 32)
  1. The instrument—God's Word.
  2. The result—disciples of Christ.
  3. The fruit—knowledge of the truth, and liberty by the truth.

—Lyle C. Anderson.

## THE CHRISTIAN'S LIGHT

Christ, the Light of the world, says to His followers: "Ye are the light of the world." There is no real discrepancy between the two statements. The city may be lit by electricity, but it is through the current that the power comes. We, as Christians, are to do all we can to insure that our light shall shine as brightly as possible. How is this to be done?

1. *By the position we take up.*  
A lamp on the floor will not send out its rays so widely as if it were suspended from the ceiling. The Christian should connect himself with a church and witness for Christ. "Confess with thy mouth the Lord Jesus" (Rom. 10:9).
2. *By the character which we form.*  
Character is the most important thing in the world. There is no eloquence so powerful as a good man's life. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).
3. *By our efforts for the conversion of others.*

By making such efforts we are helped and benefited ourselves. "He that winneth souls is wise" (Prov. 11:30).

The secret of life is service. —*The Christian*.

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**SEVEN THINGS WHICH CANNOT  
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**Hebrews 12:28**

We are living in times when everything around is being tested as to its stability. Foundations are being undermined, and in the social, political and religious world uncertainty prevails on every hand; so it is well that we should afresh anchor our souls to the unchanging and eternal verities of God, as revealed in His Word.

**1. The Love of God.** Eternal as to its duration, immutable as to its character, and infinite as to its extent. It has reached down from its wondrous height to the lost and ruined, to lift them up from the dust of death and to seat them on the throne of glory; and that love can never change, for in the eternal future God will "rest in His love" (Zeph. 3:17) from which nothing can ever separate His redeemed people.

**2. The Atoning Work of Christ.** Not all the efforts of the enemy, whether by open infidelity, or by the more specious higher criticism, can ever undermine the foundation God has Himself laid in the finished work of His beloved Son on Calvary. It standeth firm.

**3. The Justification of God's People.** This rests on the blood of Christ, attested by the resurrection from the dead, and by His being seated now on the throne of God. No condemnation is God's own assurance to all who are in Christ Jesus. This blessed truth runs through the New Testament, and is also shadowed forth in the Old.

**4. Peace with God.** Peace made by the atoning blood spoken by the Risen One, left as a legacy by Him as He went away, preached by His apostles, and enjoyed by His people as "passing all understanding." Christ Himself is our peace and God Himself is revealed as the God of peace.

**5. Sonship to God.** The believer in Christ is born of the Spirit, and the eternal link of relationship to God as our Father is established by the resurrection of Christ and by the indwelling of the Holy Ghost in the hearts of God's people.

**6. Union with Christ.** God is faithful, who hath called us into the fellowship of His Son Jesus Christ our Lord. The believer is joined to Christ by indissoluble ties that can never be severed, as proved by the many "togethers" in Ephesians 1 and 2.

**7. The Kingdom and Glory.** Even now the believer is the heir of the kingdom that cannot be shaken. The kingdoms of earth have passed and are passing away, but the eternal kingdom of our Lord shall never pass away. It is "the stone cut out without hands," spoken of by Daniel, that shall fall on all earth's kingdoms and break them in pieces and be established forever.—*The Believer's Magazine*.

**II THESSALONIANS 2:13**

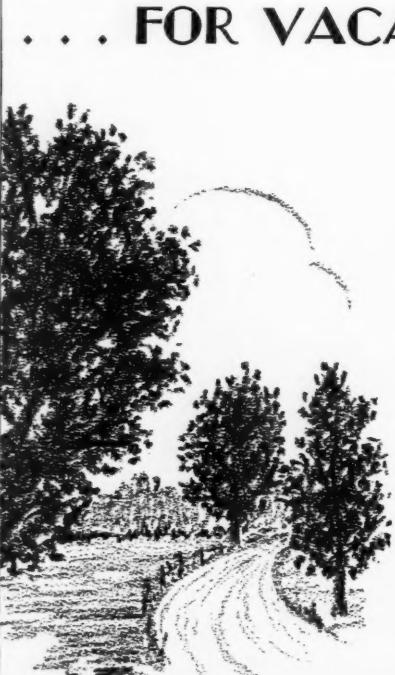
1. Chosen of God.
2. Beloved of the Lord.
3. Sanctified by the Spirit.

**WHAT ACTUALLY HAPPENED  
WHEN I ACCEPTED CHRIST**

1. I was received by a Person (John 6:37).
2. I became accepted in the Beloved (Eph. 1:6).
3. I received the Holy Spirit (I Cor. 6:19).
4. I was incorporated into the Body of Christ (I Cor. 12:13).
5. I was born from above (Titus 3:5-9).
6. I became a partaker of the divine nature (II Peter 1:4).
7. I became an heir of God (Rom. 8:17).
8. I received an eternal inheritance (Col. 1:12).
9. I received pardon (Eph. 1:7).
10. I was justified (Rom. 5:1).
11. I am accounted righteous (Rom. 5:19).
12. I became free from condemnation (Rom. 8:1).
13. I became a saint (Rom. 1:7).
14. I received eternal life (I John 5:11, 12).
15. I was reconciled (Rom. 5:11).
16. I was freed from the fear of death (Rom. 8:2).
17. I was delivered from the law (Rom. 7:6).
18. I became a spiritual priest (Rev. 1:6).
19. I became a child of God (John 1:12).
20. I became a happy man (Rom. 8:38, 39).

—R. H. Bornman,  
in *The Christian Witness*.

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## This Critical Hour

(Continued from page 630)

to horrors, to slaughter, to crippling of men and women, to war's crimson terrors, our peril is that we shall cease to *feel* these things at all. We need all our compassion if the wounds of war are to be healed and we are not to live in the jungle. The secret of compassion is very simple. It means suffering with people. It will help us to be compassionate if we remember that our only hope is the compassion of God. "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22).

The Good Samaritan was moved with compassion. This compassion found expression in action. Whatever progress has been made toward a better world has come through the awaking of compassion. Compassion forced into the law the act which forbade the use of children in coal mines. Compassion took General Booth into the slums. Compassion sent Elizabeth Fry into the horrible jails of London. Compassion kept Dr. Grenfell in Labrador. Compassion kept Livingstone in a land where he opened the highway, marked now by the tombstones of martyr missionaries over which Ethiopia stumbles with outstretched hands toward God. Compassion caused Jesus to weep over Jerusalem; and His compassion found an outlet in the cross.

**A**ND THIS Christlike compassion must not stop short of the cross.

Christ's compassion and love kept His face set like a flint down the road environed with the horror of false accusation and blocked down yonder by a bloody cross. Christlike compassion will help us to see that crucifixion is the price of consecration—and that we bless when we bleed. What are we profited if, when singing "Onward Christian Soldiers," we go through perfunctory services, parroting prayers, yawning over watches, acting as excursionists on pleasure expedition? What are we profited if gracious ladies and cultured men thank us for our sermons, but do not surrender their souls to the will of God; open not their purses to the cause of Christ, while our institutions languish and our mission lines are near the breaking point?

What hope if, absorbed in the delights of scholarship, we let the fires go out on evangelistic altars? What hope if, citizens of a civilization that makes ice in the tropics, we know not how, by the Cross, to attack frigid conventionalities with holy, spiritual impetuosity? Or—if, adding telescopes to our eyes, viewing landscapes millions of miles away, we get in scientific fog banks and lose sight of Christ? Or—if, adding radios to our ears, hearing whispers from all corners of the universe, we have dull ears, deaf ears, or disobedient ears to the voice of Him who "soundeth forth the trumpet that shall never call retreat"? Or—if, installing and listening to a big pipe organ in a great church building, we miss life's central melody and become victims of dawdling ditties? Or—if, adding the telephone to our tongues, talking across continents, expediting business, bringing

friends within the sound of our voice, we preach a cultural, not a crucified Christ? Or know not how to talk to the boy in the elevator about Jesus? Or—if, building big buildings, we forget that "other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11)? Or—if, adding the telegraph to our fingers, writing around the world, we are inefficient and blundering in writing the literature of godliness upon the fleshly tablets of human hearts? Or—if, adding the airplane to our bodies, flying swifter and mounting higher than eagles, we are slow in service to God, to "mount up with wings as eagles"? Or—if, adding the automobile to our feet, we follow after Christ limpingly and complainingly, taking His name on in an easy fashion with loud professions and feeble possessions, afraid to walk in lockstep with Him who "plants his footsteps upon the seas and rides upon the storm," who is "trampling out the vintage where the grapes of wrath are stored"? Or—if, following the violet road of the X-ray, studying the marrow in the bones of living men, we miss the secret of the Lord? Or—if, compressing a Caruso into a microscopic point of a needle, hearing dead men sing, we fail to sing the white song of purity into the souls of our youth?

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There isn't one great man in American history who was born in a home of infidelity.—Dr. Wilbur M. Smith.



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# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelistic and Christian workers whose reports appear in this department may be addressed through the Moody MONTHLY office.—Editors.



IT IS a real joy to tell of our Roble victory meetings in the Howard Methodist Church of Findlay, Ohio," writes B. Thomas, county-deputy, auditor of Findlay. "So much prayer, gospel, songs and spiritual power were packed into those three weeks that the showers of blessings were beyond anything the church had ever seen. Many souls were saved and some reconsecrated their lives for service. The church has begun regular Sunday evening evangelistic services after having had a closed church on Sunday evening for years. The vision of a victory meeting first came to me in 1940 when L. C. Roble was conducting a series in the Grace Evangelical Church of Findlay. I longed for a revival in our church where people would come to the altar, pray for forgiveness and be saved.

The way was gradually opened, first by soliciting the co-operation of our pastor, A. E. Grant, and then the board of stewards. The meeting was finally planned for this year. We stepped out by faith and God gave us the victory."

The Baptist churches of El Paso, Tex., and vicinity have demonstrated the value of working together in revival effort. Hyman Appelman was called to conduct a two weeks city-wide campaign. More than 30,000 attended the services. A strenuous schedule had been made by the committee for the evangelist. Mr. Appelman spoke twenty-three times over the radio, delivered sixteen sermons at Liberty Hall, preached seven times in neighborhood churches, six times at noonday meetings downtown, five times in four local churches on Sunday, once at the army theater at Fort Bliss, also at the U.S.O. vesper hour, and to a Civic Club. He also attended the morning and afternoon prayer meetings each day. More than 400 responded to the invitation for salvation by walking down the aisle and making definite decision for Christ. I. L. Yearby, pastor of the First Baptist Church, reported that 215 had already united with the churches. Mr. Appelman was assisted by T. D. Carroll,

singer. In Mr. Appelman's meeting in the Magnolia Ave. Baptist Church of Beaumont, Tex., 164 were saved and added to the church.

Souls were saved and the people of God blessed in a week of services in April in the Salem Presbyterian Church, Sutter, Ill., Benjamin R. DeJong, pastor. In the Baptist Church, Kennedy, N.Y., a great awakening took place, and souls were saved. The pastor, Ernest Ruark, said that the attendance was the largest in years.

Ed Henry, who resigned his pastorate to give all his time to evangelism, reports successful meetings during March and April in the First Baptist Church, Loami, Ill., Warren Moyer, pastor, and in the Christian Church, Talma, Ind., where Clarence Nida is pastor. Both meetings were well attended and gratifying from the standpoint of practical and spiritual results. Tithe and family altars were pledged, and separated life decisions and professions of faith were made.

On Sunday night, May 3, the Buchanan Street Baptist Church of Amarillo, Tex., closed an eight-day meeting, with the pastor, J. C. Sisemore, doing the preaching, and with the educational director, John T. Sisemore, in charge of the music. There were 70 professions of faith and additions to the church. There were rededications, restorations, and a genuine spiritual revival in the church membership.

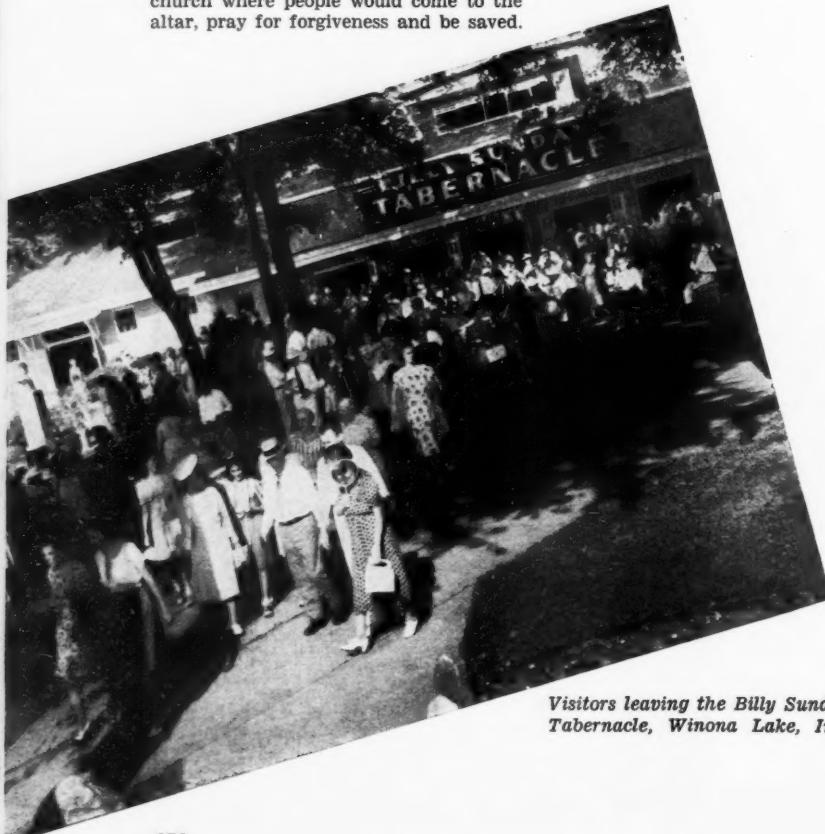
Elden R. Farrar led in an old-fashioned revival in the First United Brethren Church of South Bend, Ind., of which Roscoe F. Wilson is pastor. In one service 55 accepted Christ. Preceding this campaign a series was conducted in the Methodist church of Sharpsville, Pa., E. Mottern, pastor. This meeting was an outgrowth of a campaign held in the city seventeen years ago when Mr. Farrar was a song leader with H. L. Stevens.

The recent ministry of W. E. Pietsch and of Wendell P. Loveless in the Central Baptist Church, Sioux City, Iowa, of which Theodore S. Nelson is pastor, brought great spiritual blessing. Dr. Pietsch was the speaker at a Bible and missionary conference in April, and Mr. Loveless was the speaker at a youth rally in May.

The Jubilate Trio had the privilege of seeing souls saved at the Pat Withrow Mission in Charleston, W. Va. They also spent a week at the Gospel Tabernacle in Mobile, Ala., Henry Grube, pastor. Dr. Walter L. Wilson was the speaker.

The First Presbyterian Church of Trenton, Tenn., of which J. E. James is pastor, called Guy W. Green for two weeks in April. The attendance at all services was large. The last Sunday morning eight were received into church membership. The evangelist spoke to

Visitors leaving the Billy Sunday Tabernacle, Winona Lake, Ind.



the high school and the Rotary Club. The meeting was the first in the church for the past twelve years. Mr. Green's next campaign was in the First Presbyterian Church of Kosciusko, Miss. Every morning Mr. Green gave his Bible memory recitals and preached every evening. There were 20 received into the church.

Robert J. Kees conducted a meeting in the United Brethren Church of Clearfield, Pa., of which Homer E. Gauntt is pastor. Every afternoon Mr. Kees met with the children for a half hour, teaching them songs, Scripture verses, and bringing them gospel messages. Prayer meetings were held before each evening service. Good crowds were in attendance, and decisions for Christ were made. Mr. Kees also spoke in the junior and senior high schools. The evangelist next went to the West Somerset Baptist Church, Appelton, N.Y., where R. Ralph Standley is pastor. The Lord graciously answered the prayers that had gone up for weeks in advance of the campaign. The church and community were greatly blessed. Mr. Kees visited extensively in the community and was thus able to contact many persons who had not hitherto shown interest in spiritual things. Christians were blessed by the sane, logical messages, and especially benefited by the lessons in soul-winning and witnessing, and by Mr. Kees' liberal use of the Scriptures.

Since the first of the year the O. W. Stucky Party has conducted meetings in nine Baptist churches on the West Coast and in the Central States, completing the tour with a series in the Emanuel Baptist Church of Pittsburgh, Pa., where Dr. Lester Snyder is pastor. There were 265 souls won for the Lord in the combined campaigns and scores came for consecration and restoration.

David F. Nygren has been busy in Ontario and the eastern states during the past months. In May a campaign was held in the Lawrence Street Baptist Church, New Haven, Conn., Gotthard Hagstrom, pastor. Mr. Hagstrom was converted in one of Mr. Nygren's meetings several years ago.

Harry McCormick Lintz reports a Victory Crusade in Tacoma, Wash., sponsored by eleven Baptist churches. The attendance was beyond the expectations of all. Many people were turned away, being unable to find places in the sanctuary. Hundreds of decisions were recorded. From Tacoma Mr. Lintz went to Altoona, Pa., for a union effort of thirty churches.

Gratifying results are reported by Howard S. Williams of meetings in Illinois: in the Central Christian Church of Blue Island; the Bible Center Rescue Mission of Galesburg; Au Sable Presbyterian Church, Yorkville, and Gospel Temple Auditorium, Joliet. At Blue Island, several students of Wheaton College rendered special vocal and instrumental music, directed by John Laverne. The choir from the Joliet Gospel Temple also assisted by taking charge of the music at one evening service. Souls were saved in each campaign, while others came forward for restoration or rededication.

Paul Levine and Bob Finley, radio

evangelists, held an eight-day meeting in the Bible Center Rescue Mission in Galesburg, Ill., where Sylvester Sanford is founder and superintendent. The mission was crowded each night. Nine professed conversion, and many were led into a deeper Christian experience.

Three weeks in March was a time of spiritual refreshing for the Baptist church of Hettinger, N.D., where R. Sigmond is pastor. More than thirty souls were saved and the church was greatly revived. The Baptist church of Emery, S.D., also had a revival which resulted in a large number of conversions. Plans were made for house-to-house personal evangelism and tract distribution. A. Itterman is pastor. W. A. Weyhrauch, of Valley City, N.D., was the evangelist for both meetings.

J. J. Pease, pastor of the Loomis Park Baptist Tabernacle of Jackson, Mich., writes: "Our church has been greatly blessed since J. W. Troy's meeting with us. Many souls were saved, and 32 volunteered for full-time service. A large chorus choir co-operated."

Dr. Harry O. Anderson conducted a successful campaign with the First Baptist Church of San Jose, Calif., David M. Dawson, pastor. A good ingathering of souls and new members resulted.

Violet Heefner and Ida Vogel held a week's meeting in the Barr United Brethren Church near Drummond, Okla., where W. J. Fooshee is pastor. From May 10 to 17 they were with the Pleasant Valley United Brethren Church near Pawnee City, Neb. This was a union meeting with the Mount Zion church co-operating. Thirty-two souls accepted Christ. Four young people volunteered for Christian work. J. R. Simkins is pastor of the two churches. The party next went to Curwensville, Pa., for an eight-day campaign in the First Baptist Church, George T. Evans, pastor.

For two weeks in April, John Carrara was with the Non-sectarian Tabernacle in Washington, D.C., of which Dr. John McNeil is pastor. The Lord blessed in the salvation of souls, among whom was a man who had trusted in his church membership. The Spirit touched his heart and he realized his need. He then publicly accepted Christ as his personal Saviour. On the closing Sunday night the tabernacle was filled. God blessed in the salvation of ten more souls. During the meeting Mr. Carrara was the speaker at the Christian Business Men's luncheon.

Richard W. Neale conducted children's meetings in the afternoons and adult Bible conference sessions in the evenings for a week at the Federated Church, Meridian, N.Y., Harlen H. Clayton, pastor. The results were gratifying. Nearly every child in the village was reached. As a result the regular Children's Bible Club has had to move to larger quarters. Many new families were also reached and are now attending church. John Dempster, associate pastor of the Church of the Crusaders, Toronto, writes that the two weeks Mr. Neale spent in their church proved a rich blessing not only to the church, but to the radio congregation and to the Bible school. Children's meetings held each afternoon after

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Dr. G. D. Gale, July 21-August 2.  
Second week—Dr. A. A. Smith, Dr. George Douglas, Rev. C. E. Bacon, August 2-9.  
Rev. Leslie Goodman, August 4-7.  
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school were attended by an average of 500 boys and girls. Nearly 900 were registered. More than 100 made definite decisions for Christ in after meetings, when each was dealt with individually. Mr. Neale also spent a week with the Canadian Young People's Fellowship, giving object lessons, motion pictures, and ministering the Word.

Mr. and Mrs. L. James Kindig report a busy and fruitful season in churches in the Central States.

Milam Jordan assisted Clifford Lewis, evangelist of Bob Jones College, in three recent campaigns, having charge of the music. Don Winters, pastor of Grace Methodist Church of Uhrichsville, Ohio, arranged for a union meeting with J. Frank Stewart, of the First Methodist Church in Uhrichsville, and A. B. Mercer, of the Methodist Church in Dennison. The meetings were well attended and about 100 souls were saved, some of whom plan to take training for Christian work. At Columbus, Miss., a campaign was conducted by the evangelists at the Central Methodist Church, of which T. E. Gregory is pastor. The series was sponsored by the Young People's Fellowship, Harold Jordan, secretary. The services were broadcast over WCBI each night. One hundred sixty-three conversions were reported during the three weeks. Meetings for children in the afternoons reached 270 in attendance, and were climaxed with a parade downtown, with police escort. At the Second Cumberland Presbyterian Church, Memphis, Tenn., where Milon E. Wright is pastor, the Spirit of God was manifested in conviction of sin in many lives. In addition to the regular services, Mr. Jordan brought messages in song and on the trumpet, and Dr. Lewis addressed more than 12,000 grade and high school stu-

dents, giving his experiences in a tour around the world.

Ernest L. J. Gault reports a successful twelve day meeting held in May in the South Madison Mission Church, South Madison, Ohio. There were twelve souls accepted Christ in the church and five who were won to the Lord at one of the jail services. Many were reclaimed and others took a definite stand to live for the Lord. Donald B. LaShure, a singer and musician, conducted the song service. The choir brought many special numbers.

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding conducted a conference in the First Baptist Church of Elmhurst, Ill., of which S. W. Sommerschield is pastor. A warm response was given to the Bible expositions. On May 11 and 12 Dr. Armerding conducted a conference under the auspices of the Pittsburgh Monthly Bible Conference, in the Callender Memorial Church of Wilkinsburg, Pa., followed by a three-day campaign in the Otterbein United Brethren in Christ Church of Harrisburg, Pa., where C. R. Beittel is pastor. On Sunday, May 17, Dr. Armerding supplied the pulpit of the Anthony Baptist Church of Salladasburg, Pa., Clyde Weigle, pastor.

During May several very interesting conferences were held in the southern California area. On May 2 Irwin A. Moon spoke in Los Angeles at the Golden Jubilee Convention of the Los Angeles County Christian Endeavor Union. From May 3 to 8, a Bible and "Sermons from Science" conference was conducted at the First Baptist Church of San Diego, where Dr. John Bunyan Smith is pastor. Dr. Will H. Houghton spoke at all the Bible conference sessions and Mr. Moon presented his scientific demonstrations each weekday evening. Fifty conversions resulted and the ministry was well received. From May 25 to 29 a "Sermons from Science" conference was held in the First Baptist Church of Riverside, of which Dr. W. W. Catherwood is pastor. Here again the unique ministry of Mr. Moon was received with enthusiasm. During May Mr. Moon gave a number of his scientific demonstrations before the men in the armed forces at various posts, including Camp MacArthur.

W. W. Shannon and Mike Guido gave the chaplains of Camp Gordon, Georgia, a spiritual treat with their ministry. Mr. Shannon preached for the artillery chaplain one Sunday morning. There were twenty-five conversions and rededications. Chaplain J. A. Bryant writes, "The work is progressing wonderfully. The men are active in soul winning, and render effective programs to our Brotherhood organization. They are not interested so much in recreation and entertainment as such. They are serious about their job, about their relationship with Christ and His Church and earnest in their consecration to the work of witnessing for the Master. Our chapel is almost filled every Sunday morning, with conversions at nearly every service. We are anticipating Shannon's and Guido's ministry with us for two weeks in July.

Nearly all our men have New Testaments."

W. W. Shannon and Michael A. Guido conducted extensive campaigns in two prominent southern cities, one at the Curtis Baptist Church of Augusta, Ga., of which E. C. Sheridan is pastor. In addition to a very successful campaign in the church, including young people's and children's meetings, there was an extensive radio ministry. A fine company responded to the invitation in the church. Many of those already Christians entered into rededication at the close of the campaign. The evangelists also conducted a campaign in the Tabernacle Baptist Church of Little Rock, Ark., of which L. H. Roseman is pastor.

May 3-10 the annual eastern spring conferences were conducted in the Calvary Baptist Church of New York City, William Ward Ayer, D.D., pastor; the First Presbyterian Church of Bridgeport, Conn., Alexander Alison, Jr., D.D., pastor; and the Central Presbyterian Church of Huntington, L.I., Alex Sauerwein, pastor. A keen interest was manifested in the unusually rich ministry at each of the conferences. The speakers included: Dr. Carl Armerding; Bishop William Culbertson, of the New York and Philadelphia Synod, Reformed Episcopal Church; Dr. G. Allen Fleecé, well known southern Presbyterian; Wendell P. Loveless, director of the Radio Department of Moody Bible Institute; James O. A. Luckman; Dr. Wilbur M. Smith of the Institute faculty, and Dr. William H. Wrighton, of Eastern Baptist Seminary.

## FUTURE ENGAGEMENTS

Harry O. Anderson—Oct. 4-12, Oakland, Calif. Marion Beebe—June 28-July 11, Kansas City, Kan.; July 12-26, Chicago, Ill.; Aug. 24-Sept. 6, Jersey Shore, Pa.; Sept. 13-27, Wright City, Okla.; Oct. 11-25, Davis, Okla.

Blaine Bishop—June 29-July 12, Sanish, N. D.; July 14-19, Camp Joy, Minn.; July 20-26, Warren, Minn.; July 27-Aug. 9, Caribou, Minn.; Aug. 10-23, Rosewood, Minn.; Aug. 24-Sept. 6, Ada, Minn. Gerald E. Bonney, "The Bonney Workers"—June 28-July 12, Lonoke, Ark.; July 13-26, Mountain View, Okla.; July 27-Aug. 9, Vinton, Okla.; Aug. 16-30, Houston, Tex.; Sept. 6-20, Tucumcari, N. M.

John Carrara—June 29-July 5, Cicero, Ill.; July 7-19, Wayne, Mich.; Aug. 16-28, Lorain, Ohio; Sept. 2-27, Wichita, Kan.

John Raymond Hand—June 30-July 12, Laurel Fork, Va.; July 20-26, Kirkwood, N.J.; July 27-Sept. 1, Philadelphia, Pa.

Norman B. Harrison—July 13-19, Findley Lake, N.Y.; July 20-23, Keswick, N.J.; July 27-Aug. 2, Detroit, Mich.; Aug. 3-8, Homer, N.Y.; Aug. 9-14, Ocean City, N.J.; Aug. 17-23, Haddon Heights, N.J.; Aug. 24-30, Gull Lake, Mich.

Violet J. Heefner—July 12-19, Indian Lake, N.Y.; July 20-26, Remsen, N.Y.

Ed Henry—July, Mechanicsburg, Ill.; July 26, Wheaton, Ill.; Aug. 26, Winona Lake, Ind.; September, Diniphan, Neb.; October, New York, N.Y.; November, Springfield, Ill.

Jubilate Trio—July 5-8, Detroit, Mich.; July 10-24, Findley Lake, N.Y.; July 26-Aug. 1, Jersey Shore, Pa.; Aug. 2-12, Olcott, N.Y.; Aug. 16-30, Red Rock, Pa.

R. J. Kees—June 29-July 5, Machias, N.Y. (Odasaghi, Y.P. Bible Conference).

Oscar Lowry—July 1-12, Three Hills, July 18-26, Winnipeg, Man.

David F. Nygren—June 21-July 12, Tiverton, Ont.; August, Welland, Ont.; Sept. 20-Oct. 4, Milaca, Minn.

Albert Peterson—July 22-Aug. 2, Carney, Mich.; Aug. 5-16, Webster, Wis.; Aug. 18-Sept. 6, Rockford, Ill.

W. E. Pietsch—June 21-July 4, Sioux Center, Iowa; July 5-18, Des Moines, Iowa; July 19-25, Kalamazoo, Mich.; Aug. 26, Chicago, Ill.; August, Winona Lake, Ind.; August-September, Alaska.

Sylvester Sanford—June 30-July 12, Indianapolis, Ind.; July 20-Aug. 2, Universal, Ind.

Gipsy Smith—Sept. 13-27, Billings, Mont.; Oct. 11-25, Chicago, Ill.

O. W. Stucky—July 11, 12, Beulah, Ohio (Beulah

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Beach Bible Conference); Sept. 1-13, Cleveland, Ohio.

Michael Walsh—June 29-July 3, Philadelphia, Pa.; July 4-11, Camp Pinnacle, N.Y.; July 13-19, Philadelphia, Pa.; July 20-22, Newark, N.J.; July 23, Pinebrook, Stroudsburg, Pa.; July 25, Washington, D.C.; July 26-Aug. 2, Harvey Cedars, N.J.; Aug. 4-9, Lancaster, Pa.; Aug. 10-16, Paterson, N.J.; Aug. 17-23, Newark, N.J.; Aug. 24-30, Winona Lake, Ind.

Howard S. Williams—July 5-Aug. 1, Jackson, Miss.; Sept. 13-Oct. 11, Joliet, Ill.

Anthony Zeoli—June 29-July 5, Haworth, N.J.; July 6-12, Pinebrook, Pa.; July 26-Aug. 16, Philadelphia, Pa.; Aug. 17-23, Highland Park, Pa.; Aug. 31-Sept. 7, Red Rock, Pa.

## FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.); Summer School, June 22-July 31; Junior Age Conference, June 27-July 18; Fourth of July Conference, July 3-5; General and Young People's Conference, Aug. 1-9; Ministers' and Christian Workers' Conference, Aug. 10-13; Bible and Christian Life Conference, Aug. 15-23.

Bethanna Bible and Missionary Conferences (Southampton, Pa.): July 3-12; July 18-26; Aug. 1-9; Aug. 15-23; Aug. 29-Sept. 7.

Bible Camp Bible Conference (Coopersport, N.D.): June 16-July 5.

Big Bear Lake Bible Conference (near Pine Knot, Calif.): Boys' and Girls' Camp, General and Young People's Conferences, June 28-Sept. 7.

Boardwalk Conferences: Atlantic City, N.J., Aug. 1-23; Wildwood, N.J., Aug. 3-14.

Buffalo Bible Conference (Ebenezer, N.Y.): Aug. 23-28.

Camp Okoboji (West Okoboji Lake, Milford, Iowa) Bible and Missionary Conference, Aug. 31-Sept. 7.

Canadian Keswick Conference (Muskoka Lake, Ont.): June 27-Sept. 7.

Cedar Lake (Ind.) Conferences: Reformed Bible Conference, July 6-12; Moody Bible Institute Conference and Radio Rally, July 12-19; Girls' Camp, July 19-29; Wheaton College Bible Conference, July 29-Aug. 2; Fundamental Young People's Fellowship, Aug. 2-9; Christian Business Men's Committee, Aug. 9-16; Boys' Camp, Aug. 16-23; A Week of Bible Ministry by Dr. M. R. DeHaan, Aug. 23-30; National Independent Fundamental Churches of America, Aug. 31-Sept. 7.

Central New York Bible Conferences (Homer, N.Y.): Young People's Conference, July 24-31; General Bible Conference, Aug. 2-23.

Colorado Springs (Colo.) Bible Conference: Moody Bible Institute Conference, Aug. 16-23.

Covenant Point Bible Camp (Iron River, Mich.): July 13-20.

Fairhaven (N.Y.) Bible Conference: Aug. 2-9.

Findley Lake (N.Y.) Bible Conferences: Bible Conference, July 13-24; Camp Meeting, July 25-31; "Gitcha Gumeo" Bible Camp (Eagle River, Mich.): Aug. 2-16.

Greenwood Hill (Fayetteville, Pa.) Bible Conference: July 18-Aug. 2.

Grove City (Pa.) Bible School: July 26-Aug. 1.

Gull Lake (Mich.) Bible Conferences: June 27-Aug. 30.

Hephzibah Heights Conference (Monterey, Mass.): July 19-26.

Kanawha Valley Bible Conference (Charleston, W.Va.): July 5-19.

Kanuga Conferences (near Hendersonville, N.C.): Young People's Conference, June 27-July 10; Adult Conference, July 11-25; College Conference, July 11-25.

Kewahdin Bible Conference (near Port Huron, Mich.): June 28-Sept. 7.

Lake Odessa (Mich.) Bible Conference: July 2-12.

Lake Superior Bible Conference (Eagle River, Mich.): Bible Camp, Aug. 2-16.

Maranatha Bible Conferences (Muskegon, Mich.): June 21-Sept. 7.

Medicine Lake Bible Camp (near Minneapolis, Minn.): July 27-Aug. 9.

Midwest Keswick (Mound, Minn.): July 1-5; Sept. 4-7.

Montreat (N.C.) Summer Conferences: Christian Education and Ministerial Relief, July 1-6; Woman's Auxiliary Training School, July 8-15; Superintendents and Directors of Religious Education, July 16-20; Montreat Leadership School, July 21-30; Young People's Leadership Training School, July 30-Aug. 7; Home Missions Conference, Aug. 9-12; Foreign Missions Conference, Aug. 13-19; Bible Conference, Aug. 20-30.

Montrose (Pa.) Bible Conferences: Fourth of July Week-end Conference, July 3-6; Young People's Conference, July 6-19; Ministerial Conference, July 20-30; General Conference, July 31-Aug. 16; Prophecy Conference, Aug. 17-23; Virginia Asher Women's Council Conference, Aug. 24-30.

Moravian Youth Conferences: Camp Innabah (Pa.) Conference, Aug. 1-8; Camp Hanes (N.C.) Conference, Aug. 17-24.

New England Fellowship Conferences (Rumney, N.H.): Institute for Church Leadership, June 27-July 10; Youth Conferences, July 11-17, 18-24; Business and Professional Men's Conference, July 23, 26; Pastors' Conference, July 27-31; Women's Conference, Aug. 1-7; General Conferences, Aug. 8-Sept. 4; American Sunday School Union Camp, Aug. 29-Sept. 4; Labor Day Week-end, Sept. 4-7.

Niagara Bible Conferences (Olcott, N.Y.): Young People's Conference, July 3-11; Girls' Camp, July 20-26; Boys' Camp, July 27-Aug. 2; Missionary Conference, Aug. 2-9; General Conference, Aug. 9-23.

Northfield Summer Conference (E. Northfield, Mass.): Aug. 1-17.

North Mountain Bible Conference (Red Rock, Pa.): Aug. 3-Sept. 7.

Odosaghi Bible Conference, (Machias, N.Y.) June 29-Aug. 21.

Old Orchard (Me.) Convention: July 31-Aug. 9.

Ontario Bible Conference (Fair Haven, N.Y.):

Aug. 2-9.

Pinebrook Bible Conferences (near E. Stroudsburg, Pa.): June 20-Sept. 7, continuously.

Providence Bible Institute Conferences: Old Orchard Beach, Me., July 12-19; Sunrise Mountain Bible Conference, Lake George, N.Y., July 27-Aug. 2; Youth Conference, Providence (R.I.) Bible Institute, Sept. 4-7.

Red Feather Lakes (Colo.) Bible Conference: July 13-24.

Sacandaga Bible Conference (Broadalbin, N.Y.): July 5-Aug. 26.

Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Aug. 4-16.

Stony Brook (L.I., N.Y.) Gatherings: Interdenominational Young People's Conference, July 18-Aug. 1; General Bible Conference, Aug. 1-15; Believers Bible Conference, Aug. 15-31.

Sunrise Mountain Bible Conference (Lake George, at Silver Bay, N.Y.): June 27-Sept. 7.

Victorious Life Conferences (Keswick Grove, N.J.): July Fourth Week-end, July 3-5; Young People, July 11-19; Ministers' Conference, July 20-23; General Conference, July 25-Aug. 2; Young People, Aug. 8-16; General Conference, Aug. 22-30; Labor Day Conference, Sept. 4-7.

Winona Lake (Ind.) Bible Conferences: Bible Conference, Aug. 9-30; Camp Meeting, Aug. 30-Sept. 6.

Zulu and Basutoland Missionary Conference (Zion, Ill.): Aug. 16-23.

If Christians are commonplace in our day, may it not be because the gospel they believe is commonplace? Divine faith is faith in the divine. The difference is not in the faith, but in the object of it. If we have really believed the gospel of God, we have each one of us received for himself a revelation from on high, a revelation to which flesh and blood could never reach. Let us remember this. I value clear and scriptural statements of the truth; but it is not on clearness, or even orthodoxy, that the power depends. The gospel may be so sifted and simplified that none shall fail to understand it, and yet sinners may never be brought to God at all.—Sir Robert Anderson, K.C.B.

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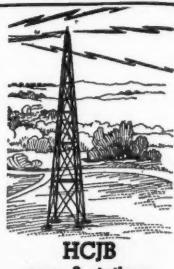
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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute College Association, 843 North Wells Street, Chicago.



**The Art of Illustrating Sermons**, by Dawson C. Bryan.

The Cincinnati Inquirer says: "The book teaches the public speaker, whether preacher or layman, how to be clear and forceful, as well as artful, in the handling of illustrations." The reviewer wishes that the author had been more catholic in the development of his thesis; the authorities from whom he draws his illustrative material are generally from the so-called liberal field. The writings of Dr. Arthur T. Pierson, that prince in the use of illustration, to give only one example, would have enriched his product and given it a wider appeal. However, it is a thoughtful compendium of practical knowledge, useful to all who would excel in sermon illustration.

272 pages. 5½ x 8 inches. Cokesbury Press, Nashville. \$1.39. J.R.R.

**Lead Kindly Light and Joy to the World**, by George S. Schuler.

A set of well written variations on these two familiar hymns. To the pianist, evangelistic or otherwise, who has a considerable technique and who wants a solo written along modern classical lines, we recommend this composition. It will take a considerable amount of finger agility to play it well. However, the composition is well worth the time and effort that it will take to surmount the difficulties. One of Mr. Schuler's best piano compositions.

Sheet music, 9 x 12 inches. Gospel Music Company, 800 N. Clark St., Chicago. 35 cents. A.H.

**Winona Echoes 1941**

How often while enjoying the splendid messages given at some conference do the listeners wish they might be able to take every word in shorthand, so as to profit by reading and studying at leisure what has proved so interesting to them. This volume contains thirty-three of the addresses delivered at the Forty-seventh Annual Bible Conference held at Winona Lake, Ind., last summer. The speakers are fundamental in doctrine and evangelistic in their appeal. All are leaders in their respective spheres of ministry.

192 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. Paper, \$1.00. J.H.C.

**Pastoral Psychology** (Revised Edition), by Karl R. Stoltz, Ph.D., D.D.

The reader is stimulated to give all of his religious experiences an honest and realistic consideration. The pastor can receive much help in getting at the real problems of his parishioners, because of the broad and clear understanding of the psychology of religious interests. However, the author gives no consideration to the important changes in attitudes and the process of thinking which come at conversion and the problems solved through the experience of regeneration. No recognition is given to the reality of the supernatural work of the Holy Spirit in religious experience. The author says: "A psychological study is not primarily concerned with the historical setting, consistency, and reliability of the theological tenets of each of the [liberalism and conservatism] opposing factions. Attention is here directed to an attitude,

to a certain temper and disposition, characteristic of both." Too little is said about the personality of God and His supernatural work in behalf of the needy individual; but the following acknowledgement is made: "The supreme advantage of the Christian religion lies in its possession of a historical basis in the person of Christ." Much of the book is refreshingly helpful.

277 pages. 5½ x 8½ inches. Abingdon-Cokesbury Press, New York. \$2.50. A.F.B.

**Does the Bible Sanction War?** by Harold P. Snider.

The subtitle of this book, "Why I Am Not a Pacifist," possibly describes it better than the title. Except for a very few honest conscientious objectors, the author regards such individuals with deep suspicion, because "pacifism has become a mere cloak and hiding place for every conceivable 'ism' of the adversary of the soul."

The writer is evidently an earnest, spiritually-minded, and devoted preacher of the gospel. One would agree that his position regarding war is sound in general, although one would differ with a point here and there. It is to be regretted that he is so vehement both in the denouncing of what he regards as wrong and in the support of what he believes to be right. One can have definite convictions and feel strongly about a subject without making virtually every page of a discussion bristle with exclamation points and phrases printed in bold capital letters. The author's appeal to facts and to the Bible is far more convincing than his strong feeling.

156 pages. 5 x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

**Religion as Experience and Truth**, by Warren Nelson Nevin, M.A., D.D.

This book purports to be an introduction to the philosophy of religion. It is a book of decided merit so far as its essential plan and execution are concerned. Its serious difficulty, however, is its unacceptable premise; namely, that theology is a systematization of the experiences, beliefs, and practices associated with a particular historical religion. The Christian viewpoint of theology is that it is the systematization of the truths of revelation. In this case, everything depends upon the conception and attitude of the individual toward the canonical Scriptures. The Christian philosopher does not ignore nor minimize the value of experience, but insists that the Holy Scriptures constitute the standard by which credible experience can be evaluated.

The author further assumes that the race has "slowly and painfully emerged from the brute level." Here again the author misses the mark in that he fails to see the race as it emerged from the creative hand of God, bearing the very likeness and image of the Creator. Unfallen man not only bore the likeness and image, but was righteous and holy. From this high estate, by the rebellious act of his own will, he fell. It will not do for us to be brought under the control of what may be termed experience, since whatever "experience" connotes, it is the experience of a fallen race.

438 pages. 5½ x 8 inches. Westminster Press, Philadelphia. \$3.00. P.B.F.

**Charles G. Finney, He Prayed Down Revivals**, by Basil Miller.

Seldom has the reviewer been so lost in a book as he was in this one during the brief hours of reading it through. It is a

work that one would enjoy "reading through in one sitting." And this not to see how a plot will turn out, but rather because of the fascinating story of the truly great "revivalist" told in an interesting style, and containing a goodly number of quotations from the pen of Finney.

The subject of the narrative is featured as a professor, a college president, and a pastor, as well as a revivalist, but in the last named role is he shown to be most noteworthy. To say that the author portrays Mr. Finney as a preacher of unusual power is to state it mildly. He is set forth as God's instrument, a prayer warrior, a giant soul with gifts matched by a Holy Ghost initiative and divine dynamic.

It is timely that this volume should appear during the celebration of the one hundred and fiftieth anniversary of Finney's birth. Its reading will make the year more significant. Its portrayal of a heaven-born ministry, such as a time like ours demands, should deepen and direct the preaching of God's prophets of our sterile age.

137 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.H.C.

**Untranslatable Riches from the Greek New Testament**, by Kenneth S. Wuest.

After ten years of teaching New Testament Greek in the Moody Bible Institute, the author, in 1939, brought out his first book, *Golden Nuggets from the Greek New Testament*, a work now well along in its second edition. Each year has seen a new volume of such studies from Mr. Wuest's incessant and reverent researches in the inexhaustible pages of the New Testament.

The actual text of the book is divided into four parts—the first, of eight pages, carrying the title, "Paul's Doctrine of Verbal Inspiration," is a minute, sound, exegetical examination of I Corinthians 2:9-16; the second, occupying twenty pages, is a refreshing study of "Paul's Last Words to Timothy" (II Tim. 4); the third is a wonderfully satisfying, carefully phrased study of one of the most difficult passages in all the New Testament, the sixth chapter of the Epistle to the Hebrews. Almost one-half of the volume is assigned to eight fresh, penetrating, deeply spiritual studies in the ministry of the Holy Spirit. The book has a valuable index to all the scriptural passages that have received consideration in Mr. Wuest's four volumes—1,150 references.

In this book the author has concentrated his attention on three major passages, and one great additional theme—this is far more satisfactory than bringing together an unconnected series of "nuggets." Secondly, Mr. Wuest, contrary to his general previous custom, has brought into his pages relevant sentences and interpretations from the work of some of the great Greek scholars of the last three-quarters of a century, and this further enriches the book. Thirdly, we have felt, and this is to be expected in the writings of a man who is such an indefatigable student as Mr. Wuest, that these pages are definitely than any he has previously written.

Here is a book that, though it speaks of the deep things of the Word, can be understood by every intelligent, truth-seeking Christian; a book where statements rest solidly on a firm grasp of the meaning of the Greek text, and whose pages lift one into the very presence of God.

140 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.M.S.

(Continued on page 679)



# Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

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## FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, July 25-29, Ministerial Institute, Montrose, Pa.; July 30, Aug. 1, 2, Conference on Evangelism, Ocean Grove Camp Meeting, Ocean Grove, N.J.

Dr. John H. Cable, July 15, Cedar Lake Conference Grounds, Cedar Lake, Ind.; July 21-25, Ministerial Institute, Montrose, Pa.

Dr. Warren Filkin, July 12, First Baptist Church, Elmhurst, Ill.; July 14-16, Cedar Lake Conference Grounds, Cedar Lake, Ind.; July 19, First Baptist Church, LaSalle, Ill.

A. Franklin Broman, July 26, First Baptist Church, Elmhurst, Ill.

Wm. H. Lee Spratt, July 26, First Baptist Church, LaSalle, Ill.

Talmage J. Bittikofer, July 13-19, Music Week, Maranatha Bible Conference, Muskegon, Mich.

Ralph E. Stewart, July 27-Aug. 2, Pinebrook Conference, near Stroudsburg, Pa.

## PRESIDENT HOUGHTON HONORED

On June 3, at the fifteenth annual commencement exercises and convocation of Bob Jones College, Cleveland, Tenn., the degree of Doctor of Laws was conferred upon Dr. Will H. Houghton. Dr. Houghton delivered the sermon at the baccalaureate service of the college on the previous Sunday.

## RECENT SPECIAL SPEAKERS

Rev. Frank C. Torrey, pastor, Calvary Independent Church, Lancaster, Pa.; Dr. Henry Hepburn, Buena Memorial Presbyterian Church, Chicago, Ill.; Dr. R. Taylor, Chicago Bible Society; Evangelist H. E. Wright, Rome, Ga.; Evangelist Earl Anthony, New York, N.Y.; Rev. Cornelius M. Beethuis, pastor, Holland, Mich.; Arthur Bakker, Migrant Gospel Fellowship, California; W. C. Townsend, missionary, Mexico; Dr. Charles Allen Clark, Presbyterian missionary to Korea; Carl J. Glittenberg, missionary, China Inland Mission; Angus J. Brower, missionary, Congo Gospel Mission; Mrs. Gordon Smith, missionary, French Indo-China; Christian and Missionary Alliance; Arthur R. Froman, missionary, Kurku and Central India.

## TWIN CITIES ALUMNI

Oliver Presbyterian Church, Minneapolis, Minn., was host to the Twin Cities



Part of the crowd of students and employees at the dedication of the service flag, May 27. The flag itself can be seen on the front cover of this issue. Oldtimers will be able to pick out a few familiar faces—Mr. Holzworth, Mr. Loveless, Mr. Schuler, Mr. Stauffer.

Alumni at a dinner and later public service, Mar. 28; toastmaster, Lester Pipkin '39; violinist, Stanley Kroon '30; soloist, Mrs. H. Warren Allen (Ruth Lilly '27). John O. Ferris '01, presided at night, and Ralph E. Stewart '19, had charge of the program. Those who sang or played were Virginia and Barbara Linquist, prospective students, Stanley Kroon, Mrs. Allen, and a trio composed of Gilbert Otteson '24, Artie Bragg '28, and Martin O. Wedge '40. Testimonies, beginning with 1916, were given, which included Margaret Reynolds '16, Archie A. Ross '23, and Mrs. Ross (Dora Schmidt '18), Joseph S. Otteson '17, Ernest Malyon '41, and Mrs. Malyon (Nancy McLaughlin '41). Missionaries present from China were Alice Verza '22, Edna Larsen '14, Margaret Reynolds, and Carl J. Glittenberg '22; from Africa, Esther Lundin '23, Myrtle Carlson '36, and Henry O. Tweed '19. The gathering was planned by Lester Pipkin, president; John O. Ferris, treasurer; and Harriet Olson '37, local committee, with the help of Mr. Wedge. Eighty-five per cent of the local alumni were present.

## FROM FIELDS AFAR

Ione Reed '35, and J. Pearl Hiles '40, of the Unevangelized Fields Mission, arrived at their station in the Belgian Congo, W. Africa, during February.

Harold Ruchti '38, and Mrs. Ruchti (Ruth V. Kitchen '38), missionaries in Brazil, S. Amer., are also working under the above society. They report much

blessing in the saving of a number of souls from among the fanatical Roman Catholic people.

Nell Festa '37, and Louise Brown '41, have arrived in Chile, S. Amer. A recent bulletin of the Soldiers' and Gospel Mission of South America contains a snapshot of them.

Gerald A. Dahlquist '24, left for furlough from his mission station in French West Africa, Aug. 13, but through various hindrances did not arrive in New York until six months later. His present address is Concord, Neb.

Capt. Harry Worling '34, who has been identified with the Ceylon and India General Mission, but now serving in the Indian Army, was reported critically ill due to a wound received while in action. His family is in India. They stand in need of prayer.

Horace J. McGuill '37, affiliated with the United Presbyterian Mission at Rawalpindi, Punjab, writes of his first impressions of India, indicating "as a matter for praise to God the very satisfactory and helpful arrangements which He through His servants have made for the first stages of my training and work." Pray that he may soon learn the language, and become adjusted to the country and its people.

George B. Lubbers '26, and Mrs. Lubbers (Hilda Lehr '24) of the Ceylon and India General Mission, Mark's Compound, Basti (near Nepal), U.P., North India, write of their parish of nearly one and a half million souls "for three missionaries and one Bible woman!" "How

often we are told," they write, "Yours are the first white feet to walk in this village; we have never heard before!" Surely this challenge is a call for prayer.

*William L. Jester* '19, and Mrs. Jester, of the Africa Inland Mission at Mwanza, Tanganyika Territory, E. Africa, rejoice over public confessions of Christ practically every Sunday for the past few months. Mr. Jester has just completed a catechism of 100 questions and answers in the Kizinza language; put hymns already in use in proper meter, accent, and phraseology; and worked out the rudiments of a grammar. A first reader will soon be ready for the printer.

*Emil Syuulka* '06, Mwanza, Tanganyika Territory, E. Africa, of the Africa Inland Mission, observes that Christ's last message to His Church was never more pertinent nor more needed than now. There are only two alternatives: to overcome or be overcome. He asks for prayer that the manuscript of the Kisukuma New Testament, which has been awaiting publication in London since 1940, may soon be printed; it is seven years since the last edition was sold out.

*Orval Dunkeld* '37, and *Mrs. Dunkeld* (*Helen M. Hughes* '37), Zambezi Mission, Mavuradontha M.S., Mt. Darwin, Southern Rhodesia, Africa, were transferred from Opondweni Mission Station, where they labored for two and a half years, and not without tears at the parting as the school children sang "God Be With You Till We Meet Again." After a journey of 1,250 miles, they arrived at Mavuradontha. Their knowledge of the Zulu makes the acquirement of the new language easier. Because of the war, all white bread is mixed with corn meal, and lumber for doors and windows is sawed by the use of an ancient pit saw. Grass is substituted for corrugated iron on the roof.

*Harry Newhouse* '41, and *Mrs. Newhouse* '41, were at the dock, but saw their steamer leave for Nigeria without them. Learning of a boat destined for the Congo, passports were quickly granted, but when they arrived there, transportation for Nigeria was not available, and none was in prospect for months, so they traveled 800 miles to another African port, minus their equipment. After a wait of six days they took passage for Nigeria. While asleep during their last night aboard, their ship collided with a small freighter. The latter soon sank, but the crew and passengers were rescued, though three were missing and one died of burns. The next day they landed, and are now at Jos studying the Hausa language. How matter of fact is their confession: "There are times of discouragement." Yet how revealing is their determination: "We will keep on praying and plugging"; and how hopeful is their expectation: "He will open our understanding."

#### STUDENTS OF OTHER DAYS

*Howard Johnson* '36, is pastor of the First Baptist Church, Steamboat Rock, Iowa.

*Harold Tallman* '41, was ordained April 20, in the First Baptist Church, Plainfield, Ill.

*Monard G. Sanford* '41, was ordained

a year ago, in Emmanuel Baptist Church, Menomonie, Wis., of which his father, W. L. Sanford '29, is pastor.

*Forbes E. Fuller* '41, is carrying forward in the First Baptist Church, Lawley, Fla., of which he is pastor, a systematic plan of Bible reading. In less than two months the number of entire books reported read by members of both church and Sunday school totaled 480. Thus his people are becoming Bible-minded.

*Donald G. Davis* '24, after serving for three years as instructor in Bible at the San Marcos (Tex.) Baptist Seminary, has accepted a call to the pastorate of the First Baptist Church, Wasco, Calif., where he began his ministry on May 31. He was pastor of "The Little (Baptist) Church on the Corner," Chicago, Ill., from 1932 to 1939.

*Gaylord F. Smith* '38, pastor of the Charlotte (Mich.) Gospel Church, was ordained in the Ainger Bible Church, Apr. 13, under the auspices of the Michigan Regional Conference of the Independent Fundamental Churches of America.

*Kenneth A. Stickney* '41, has been made pastor of two New York Evangelical churches, the one at Grove, and the other at Swains, the latter being his post office address.

*Dorothy Russell* '19, of the Carolina Mountain Fellowship, Bakersville, N.C., some time ago was "regretfully having the last of her school classes and programs, making out dozens of certificates, and assembling notebooks." Regretfully, because "the rubber shortage may make it impossible to reopen the consolidated schools next year"; therefore, she says, "We value these last days."

*Thomas Harris* '35, and *Mrs. Harris* (*Ruby Copeland* '38), also of the above fellowship, wrote Apr. 20: "You will find the Harrises busy with their Bible program at Glen Ayre . . . and keeping the Beech Creek services going." Their summer Bible schools started in May.

*Elmer C. Wagler* '27, director of the Southern Highland Evangel, Grundy, Va., paid the Institute a recent visit, when he told of a new venture—Camp Evangel, High, Ky. The three camp periods of one week each are to begin July 3, 17 and 31. Some thirty persons of this energetic evangelizing association, many of them Institute alumni, will carry the camp programs, which plan to minister to 150 children. What an opportunity to impress plastic young life for God!

*Kenneth R. Bliss* '31, after serving the Unadilla Forks (N.Y.) Baptist Church five and a half years, has become pastor of the Church of God, Martinsville, Ill., his third pastorate since graduation.

Institute graduates of Northern Baptist Theological Seminary of Chicago as of May, 1942, are: *Roy B. Anderson* '35, president of the Student Council; *Adam Baum* '37, president of the graduating class; *George A. Salstrand* '31, *Lon E. Wilson* '39, *John Novick* '39, *George P. Skoda* '35, *James J. Archer* '36, and *Albert J. Gray* '37.

*Ray Osterhouse* '31, and *Mrs. Osterhouse* (*La Vona Finley* '32) are located at Horton, Kan., where the former is pastor of the First Baptist Church. During thirteen years of evangelistic effort and sacred concert ministry, he reports they

have preached and sung the gospel in nearly 1,200 churches in 47 states. They covet the prayers of their friends.

*Dana Z. Hudson* '28, a graduate of the Georgia Baptist Hospital's School of Nursing, has just been elected to become its superintendent. Commenting, *The Christian Index*, the oldest Baptist newspaper in the South, says: "Miss Hudson's selection will be approved by all who know of her fine capabilities and splendid character."

*Frances M. Johnston* '38, and *Sarah K. Sawatsky* '39, reach more than 1,600 children and young people through Scripture memorizing, gospel services, and Bible classes in connection with Negro schools in Florida. They also have spiritual ministry in the distribution of tracts and Scripture portions among enlisted men from various centers.

*Harold H. Pitt* '27, and *Mrs. Pitt* (*J. Beatrice Walker* '32) have been ministering to the lost sheep "away off the highway, back in the hollows between some of the high southern mountains." They request prayer for four prayer groups of whom some have not previously prayed aloud, but are now being greatly blessed through this exercise; for young people's groups, of whom many have accepted Christ and are leading out in prayer and testimony; also for parents of small children who are interested.

#### BIRTHS

To *Harold V. Voelkel* '22, and *Mrs. Voelkel* (*Gertrude Swallen* '23), a son, Harold Jacobsz, Apr. 26, at Princeton, N.J.

To *Harry R. Klein* '40, and *Mrs. Klein* '40, a son, Phillip Harry, Apr. 7, at Sterling, Kan.

To *Leo E. Jencks* '40 and *Mrs. Jencks*, a son, David Lee, Apr. 23, at La Mesa, Calif.

To *Hilmer C. Lindahl* and *Mrs. Lindahl* (*Thelma Whaley* '40), a son, Robert Frank, Mar. 20, at Toccoa, Ga.

To *Gilbert E. McKeeman* '40, and *Mrs. McKeeman* '40, a daughter, Priscilla Ruth, Apr. 24, at Des Moines, Iowa.

To *N. A. Wiens* '37, and *Mrs. Wiens* (*Grace Halvorsen* '39), a daughter, Sharon Grace, Apr. 29, at Oak Park, Ill.

To *Kenneth O. Bouton* '36, and *Mrs. Bouton* '36, a daughter, Emma Jeanne, May 29, at Port Norris, N.J.

#### MARRIAGES

*Ralph L. Gustafson* and *Dorothy J. Garrabrant* '42, May 29, at Paterson, N.J.

*Harvey C. Quick* and *Vera E. Steve* '40, May 2, at Des Moines, Iowa.

*Elmer A. Hartwell* '41, and *Emmabelle Stewart*, Dec. 28, at Tucson, Ariz.

*Lloyd Stephen Marcy* '41, and *Irene R. Kolberg* '41, Oct. 11, at Chicago, Ill.

*George Arthur Gay* '39, and *Mary Thomas Bellah* '39, May 16, at Toronto, Ont.

*Sydney Hoffman* '42, and *Florence Kehl* '42, Apr. 25, at Chicago, Ill.

#### DEATHS

*Mrs. Frederick H. Hope* (*Roberta Brown* '11) died at Winona Lake, Ind., Apr. 6, after a brief illness. She was a graduate of Fargo (N.D.) College, for years taught high school subjects, and after her In-

stitute training went to the West Africa Mission of the Presbyterian Board, serving at Elat and Kribi. She was an accomplished teacher, and many native evangelist-teachers with vague ideas of their faith, came into a clear understanding that the missionary message is not Christianity but Christ. Toward the close of her service in Africa, she wrote commentaries of several New Testament books, and these were used in the training of thousands of new converts.

*Paul Arthur Diebert* '26, former pastor of the Bethlehem and Central Baptist Churches in Chesterfield County, Va., died April 22, at Lynnhaven, Va. His father, pastor of Union Baptist Church, Bena, Va., writes: "Few young ministers were more loved and respected. For ten years his was a ministry of suffering, and many came to his bedside for comfort and counsel."

*Olive S. Klausmeier* '32, a musician and specialist in children's work, died in Chicago, Ill., on June 3, after a lingering illness. Interment at Richmond, Ind.

#### MR. PUTNAM HEARS THE HOME CALL

C. E. Putnam died at his home in Lakeland, Fla., on June 7, at the age of eighty-two.

He came to the Institute in 1919, from Kansas, where he conducted successfully several lines of business—lumber, hardware, jewelry, a bank, and a farm. Pains-taking in research, and gifted in the exposition of the Bible, this devoted layman served in the Extension Department as a Bible teacher, and the church at large as a writer, having produced a number of useful pamphlets. He was, moreover, a gracious almoner of the Lord's bounty and conspicuously frugal in order that he might have more to give.

His aged sister, who served the Institute for some years in the Correspondence School, survives, and to her we extend our heartfelt sympathy and love, as well as to other members of the family.

#### MORRIS GORDIN ENTERS INTO REST

Morris Gordin '36, son of a chief rabbi in Russia, and a converted communist, after an illness of nearly three months, died Tuesday, May 19, and was interred in Richmond Hill National Cemetery, Jamaica, Long Island, N.Y. The government draped the coffin in an American flag, fired a salute, and concluded with taps, for Mr. Gordin was an honorably discharged war veteran.

The funeral service and sermon were by Dr. Phillip Elliot, pastor of the First Presbyterian Church, Brooklyn, N.Y., and Mr. Gordin's pastor to the end, and the committal at the grave by Rev. Paul L. Berman, of the Board of National Missions of the Presbyterian Church, U.S.A. Hebrew Christians were the pallbearers.

Morris Gordin was a former student of Moody Bible Institute and of Princeton Theological Seminary, served the Institute for a year in its Extension Department, and later became a missionary of the Christian and Missionary Alliance. He was the author of several books and pamphlets, among the former, *Utopia in Chains* and *The Power of Evil*.

July, 1942

#### Book Notices

(Continued from page 676)

#### Gabriel and the Angels, by Theresa Townsend.

Fourteen years old and all boy, natural, impulsive, eager, ambitious, but with the name of an angel and the handicap of an angelic countenance—such was Gabriel. He found it rather "hard going" to be the motherless son of a minister. The father, a true and faithful man and preacher, had built rugged character into his boy, but did not understand how (and almost seemed afraid) to show his real tender love for him until—ah—but that's the story!

A well written book, with an appeal to adults and young people. It presents an open-hearted, sympathetic account of the very things which would happen to a normal boy and a preacher father. Situations are not overdrawn and the spiritual note is naturally and skillfully sounded.

329 pages. 5 1/4 x 8 1/4 inches. John C. Winston Company, Philadelphia. \$2.00 H.L.L.

#### The Christian Home, by R. K. Campbell.

A conservative, though stimulating and helpful little book dealing with a few fundamental teachings relative to preparing for, building, and maintaining a truly Christian home.

96 pages. 4 1/4 x 6 1/2 inches. Loizeaux Brothers, New York. Cloth, \$1.00; paper 50 cents.

#### Scripture Texts for Special Days and Occasions, by William C. Steenland.

A grouping of Scripture texts, without comment, for various days and seasons of both the Church and secular calendar and for special Church occasions. Not exhaustive, but helpful and suggestive.

95 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

#### Truceless Warfare, by W. R. Angus.

This book contains the story of the New South Wales Open Air Campaigners as they engaged in conflict in Australia with the enemy of souls. Not only is the reluctance of the foe to give ground noteworthy, but also the glorious victories, one after another, in the name and for the sake of the Captain of our salvation.

The reader will find himself inspired and instructed concerning this challenging mode of winning souls to the Saviour and enlisting them as good soldiers.

156 pages. 5 x 7 1/2 inches. Marshall, Morgan & Scott, Melbourne, Australia. \$1.20. J.F.H.

#### A Handful of Nuggets, by Alfred H. C. Morse, D.D., Ph.D.

A book of twenty-four short chapters in devotional meditations on various practical subjects, written by the pastor of the Bergen Baptist Church, Jersey City, N.J. In the pertinent words of the publishers: "A book that is tinged with a delightful originality and wholesome conviction . . . suitable for the 'shut-in,' the general reader, and the minister."

160 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. E.S.M.

#### Concordance of Prophecy, by A. M. Guy.

This booklet, illustrated with a double-page map of the Roman empire, is a closely written guide to prophetic research, and touches practically every essential aspect of the subject. It is divided into eleven sections under which hundreds of Scriptures are grouped. Many of the comments are fresh and illuminating. Many will not accept its teaching of the post-tribulation rapture of the saints. Students of prophecy are divided on this matter. But it is well to have our dogmatic assertions challenged, and to be driven back to the Scriptures for divine teaching coming direct from the fountain of truth.

38 pages. 4 1/2 x 7 1/4 inches. The Sovereign Grace Advent Testimony, London. 25 cents. M.I.R.

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## SALUTE TO THE STATES

During June, July and August, on our Community Salute program, we plan to honor the various states of the Union. This program includes hymns, devotional thoughts, and a brief summary of the characteristics of each state. The governors of the states were notified, and we are pleased to acknowledge letters from them. Among one of the very first to respond was the governor of the State of Indiana, who wrote:

"As chief executive of the State of Indiana I wish to express the heartfelt appreciation of the three and a half million citizens of the Hoosier state to WMBI for honoring Indiana on this occasion.

"Radio station WMBI has thousands of friends in our state who listen and enjoy your splendid programs. You are performing a noteworthy public service by offering programs which enrich the religious and educational life of our people.

"The future of America depends upon the spiritual strength of our people in this critical period of our nation's life. While the might of

our nation is marshalled to defend the liberties which we cherish so passionately, we must take care to strengthen the spiritual roots of our democracy. May we never forget that the values we have solemnly vowed to preserve at any cost are rooted in the eternal realm.

"We have every confidence that our young men on the faraway battle lines will not let us down. It is up to us on the home front to maintain our courage and morale and keep the faith with them. With the help of a beneficent Providence, America will carry on to victory.

"Very cordially yours,  
(Signed) HENRY F. SCHRICKER, Governor."

## PATRIOTIC PROGRAM

Major Robert Lee Logan, one of the chaplains in the Sixth Corps Area, recently spoke over WMBI on the subject, "The Army's Ministry to Service Men." In his message Major Logan explained the duties of the chaplains, and called attention to the greater emphasis which the government is placing on religious provision for the men in the armed forces today, in comparison with the last World War. Major Logan is one of the two officials in the Sixth Corps Area through whom applications for chaplains must go.

## PROGRAM CHANGES

Two new programs will replace the Young People's Hour this summer. At 4:00 o'clock each Sunday there will be a half hour of gospel music. This will be followed from 4:30 to 5:00, by a half-hour program featuring preachers of Chicago and vicinity. Invitations to participate on this program were sent to a dozen of the outstanding ministers in the Chicago area.

## STAFF NOTES

Douglas Fisher, Don Hustad, and Dale Summers are the three new voices which WMBI listeners have been hearing—and will be hearing—a great deal this summer.

Douglas Fisher, member of the Institute Extension staff, and associated during the winter months with Rev. Douglas Roe, has been assisting in music and general announcing. During July, Mr. Fisher is at the Montrose Bible Conference, but he will be back during August.

Don Hustad, of Iowa, and formerly with the extension staff of John Fletcher College, has also joined WMBI staff to assist with the heavy summer schedule. He is helping with the music, news, general announcing, and continuity.

Dale Summers, formerly organist and pianist at Fort Wayne Gospel Temple, is now an Evening School student and doing part-time work in the Radio Department. Serving as a student musician, he is also heard on news and general announcing.

## WMBI PROGRAMS

Angelus Trio.....	Sun., 6:30 P.M.	Grace Notes.....	Sun., 8:30 A.M.	Old-Fashioned Revival Hour.....	Sun., 5:30 P.M.
Announcers' Sextet.....	Tue., 11:00 A.M.	Haven of Rest.....	M., W., F., 9:00 P.M.	Old Testament Stories.....	Sat., 9:00 A.M.
Around the Mediterranean.....	M., 4:45 P.M.	Hebrew Christian Broadcast.....	F., 4:30 P.M.	Open Air Meeting.....	Tue., 6:30 P.M.
Bible Study.....	Tue., 3:00 P.M.	Home Hour.....	W., 10:30 A.M.	Organ.....	weekdays: 7:30 A.M.; M., Tue., Th., Sat., 12:45 P.M.; M., 4:30 P.M.; F., 11:00 A.M.
Birthday and Anniversary Program.....	Th., 3:30 P.M.	Hymns for the Home.....	weekdays, 2:45 P.M.	Organ Moods.....	Tue., Sat., 10:00 A.M.
Bread of Life.....	M. to F., 9:00 A.M.	Hymns from the Chapel.....	Tue., Th., Sat., 8:15 A.M.	Organ Prelude.....	Sun., 10:45 A.M.
Celebrated Choirs.....	Sun., 5:00 P.M.	Hymn Sing.....	weekdays, 12:15 P.M.	Organ Recital.....	Sun., W., F., 12:30 P.M.
Chapel Quartet.....	Th., 11:15 A.M.	Hymn Sing Requests.....	Sun., 7:00 P.M.	Organ Vespers.....	Sun., 8:00 P.M.
Chats from a Minister's Library.....	Sat., 1:00 P.M.	Hymns You Love to Sing.....	W., 3:30 P.M.	Parson's Notebook, The.....	M., 7:30 P.M.
Cheer Up!.....	Tue., Th., 9:30 A.M.; Sat., 7:00 P.M.	Institute Chapel Service.....	M., 8:15 A.M.	Piano Classics.....	M., 3:30 P.M.
Chicagoland Preachers.....	Sun., 4:30 P.M.	Keyboard Harmonies.....	Tue., F., 4:45 P.M.	Piano Duo.....	M., 7:00 P.M.
Child Evangelism Fellowship.....	W., 11:00 A.M.	KYB Club.....	Sat., 10:30 A.M.	Pianologue.....	Tue., 7:45 P.M.
Chorus Time.....	W., 11:15 A.M.	Lest We Forget.....	Tue., 7:30 P.M.; Sat., 2:30 P.M.	Question Hour.....	W., 4:00 P.M.
Classic Miniatures.....	Sun., 10:00 A.M.	Let's Praise Him.....	Sun., 8:00 A.M.	Radio School of the Bible.....	W., 6:30 P.M.; Th., F., 3:00 P.M.; F., 10:30 A.M.
Community Salute.....	M., W., F., 9:30 A.M.	Living Water.....	M. to F., 1:00 P.M.	Rainbow Gospel Trio.....	Sat., 9:15 A.M.
Continued Story Reading.....	Tue., to F., 11:30 A.M.	Lutheran Hour.....	Sun., 3:30 P.M.	Religious News.....	M. to F., 2:30 P.M.
Defens Program.....	Sat., 9:45 A.M.	Mail Bag.....	Sat., 3:45 P.M.	Rescue Missions Program.....	Sat., 7:30 P.M.
Devotions.....	Tue. to F., 6:45 A.M.	Meditation.....	weekdays, 7:45 A.M.	Round Table.....	Sun., 9:30 A.M.; Sat., 3:30 P.M.
Dr. Quiz.....	M., 4:00 P.M.	Melody Time.....	Sun., 3:30 P.M.	Sacred Varieties.....	Th., 7:00 P.M.
Drama of Foods.....	M., 12:30 P.M.	Memory Gems.....	W., F., 8:15 A.M.	Scandinavian Service.....	Th., 4:30 P.M.
Editor Speaks, The.....	Sun., 1:00 P.M.	Men's Voices in Song.....	Sun., 9:00 A.M.; Tues., 7:00 P.M.	Science News of the Week.....	M., 6:30 P.M.
Evensong.....	weekdays, 8:15 P.M.	Midweek Devotional.....	M., W., 3:00 P.M.	Shut-in Request Program.....	M., 10:30 A.M.
Faculty Recital.....	Th., 10:00 A.M.	Miracles and Melodies.....	W., 7:00 P.M.	Sinfonietta.....	weekdays, 1:30 P.M.
Friday Morning Songsters.....	F., 11:00 A.M.	Sun., 1:30 P.M.; Mon., 6:45 P.M.	Sketch in Dialogue.....	Tue., 7:30 P.M.	
From a City Tower.....	F., 4:00 P.M.	Missionary Miniatures.....	Sun., 6:45 P.M.	Solo Time.....	Th., 9:45 A.M.; Sun., 9:45 A.M.
Frontier Fighters.....	F., 7:15 P.M.; Sat., 12:30 P.M.	Morning Meditation.....	Sun., 8:45 A.M.	Tue., 5:00 P.M.; Th., 7:45 P.M.; F., 7:00 P.M.	
Gems of Melody.....	weekdays, 5:30 P.M.	Morning Melodies.....	weekdays, 8:30 A.M.	Songologue.....	Sun., 2:00 P.M.; Sat., 6:30 P.M.
Girls' Glee Club.....	Tue., Th., Sat., 5:15 P.M.	Morning Worship.....	weekdays, 7:00 P.M.	Songs of the Southland.....	Sun., 10:30 A.M.
Glory Moments.....	Th., 5:00 P.M.	Music and Meditation.....	Tue., 4:00 P.M.	Springs in the Valley.....	F., 7:30 P.M.
Golden Nuggets.....	Tue., 3:45 P.M.	Music Appreciation.....	Sat., 4:00 P.M.	Story Behind the Song.....	M., 7:15 P.M.; Sat., 4:45 P.M.
Good News.....	F., 6:30 P.M.	Music of the Masters.....	Sun., 2:30 P.M.	Story Time for Boys and Girls.....	W., 4:30 P.M.
Good Reading.....	Tue., 12:30 P.M.	Musical Meditation.....	W., 3:45 P.M.	Strings and Voices.....	Sat., 3:00 P.M.
Gospel in Print.....	M., 3:45 P.M.	News Summary.....	weekdays, 6:00 P.M.	Student Auditions.....	Sat., 4:30 P.M.
Gospel Music.....	Sun., 4:00 P.M.; weekdays, 2:00 P.M.	No. 9 Elm Street.....	6:00, 8:00 A.M., 12:00 M., 6:00 P.M.	Student Pulpit, The.....	Sat., 5:00 P.M.



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